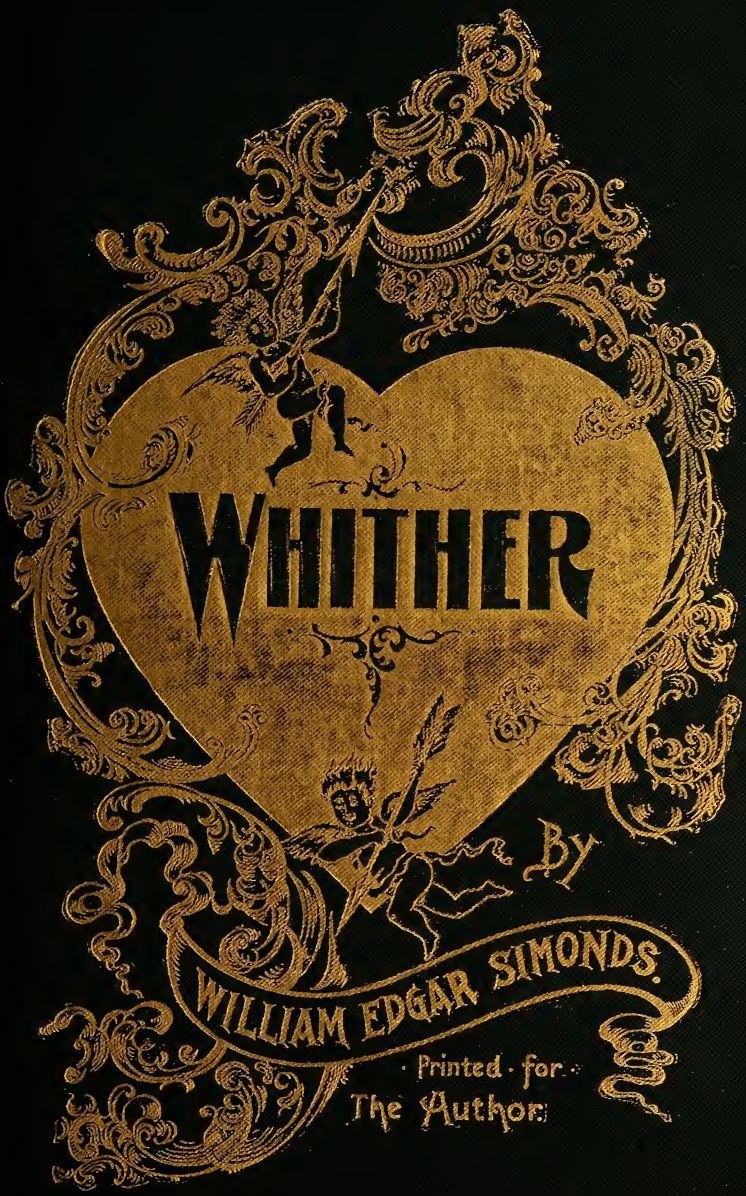
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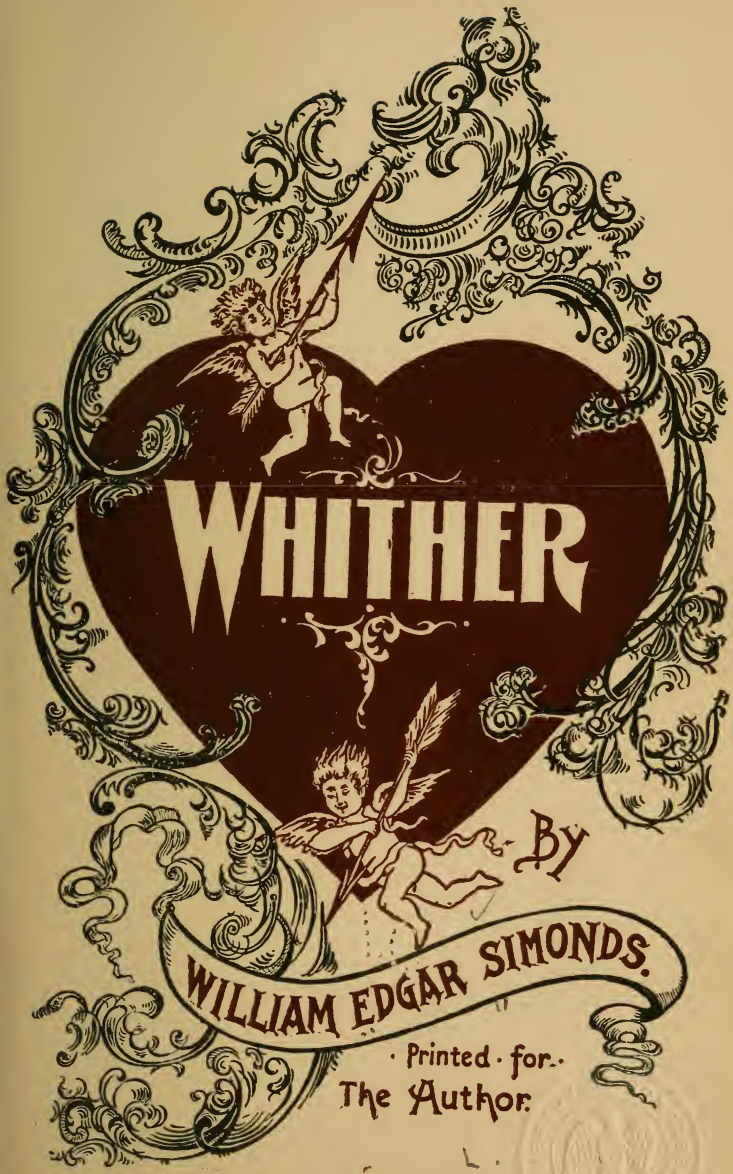
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WHITHER?

THE boon most earnestly desired by the average human heart is immortality—the assurance of it. More thousands of books have been written about it than about any other thing. If a man finds that he does not desire immortality he may know that therein he differs from the average and normal man. A threatened future of long continued punishment is less unwelcome than the prospect of annihilation. Hope whispers the possibility of relief from suffering in some remote age. Hope dies when it faces oblivion. Whenever we turn to that which comes after the change which men call death, the aspiration rises, even though silently, for one sure word from the silence whence we come and to which we return.

These pages discuss this question of immortality. They do not deal with any theological doctrine as such. They do not seek to differ with the tenets of any religious belief. The propositions of these pages proceed on the basis of facts which are open

to perception by all men, other facts which may, if men will, be held by them as matters of positive knowledge and conclusions which are intended to be the results of reasoning which rejects that which is odd or fantastic and which progresses from one step to another in plain and direct fashion. This reasoning has occasion at times to make use of certain truths which agree with the intuitions of all men and with universal experience, such as: *there can be no effect without an adequate and equal cause; something cannot proceed from nothing; something cannot be resolved into nothing; no part of force or substance can be destroyed.* Simple and axiomatic as these truths seem, they are nevertheless at times anchors taking hold of the deeps of sure steadfastness amid shifting sands and currents that seemingly move one knows not whither.

The generally recognized facts which bear upon the problem of existence—where we came from, what we are, and whither we go—are not many when one first begins to look for them. Beginning with himself, and that naturally, man feels sufficiently sure that, for the present at least, *he* is a fact. That he is *himself*, distinct and apart from all other things, living or dead, he needs no proof aside from his own consciousness, a thing that includes surety both in thought

and feeling of individual, intelligent existence. Looking around him, man finds himself living with hundreds of millions of fellow facts of individual consciousness on a globe seemingly designed in some fair measure for just that purpose. He finds that the solar system, which includes the earth on which he lives, is only one—a very small one in comparison—of an innumerable company distributed throughout regions of space so vast that he cannot comprehend the first thing of its immensity. And there he is, all at once, face to face with the mystery of it. And he cannot help wondering "What is it all for?" He knows well enough that this latter question runs on all fours with the question of his own immortality.

The aids which man has in working, by himself, at the solution of these questions are his capacity to observe and remember, his capacity for reason—including certain axiomatic truths but lately stated—and his grasp of certain facts of high importance by means of positive knowledge. He needs no commentary on his capacity to observe and remember; he understands well enough about that; he uses it every day. He knows, in a practical way, very well what his reason is—that co-operating union of his mental faculties by the aid of which he examines, combines, compares and draws principles of

general application from the impressions which his senses bring and the imagined things which spring within him. The facts of positive knowledge are those of which a man is sure independently of having learned or having reasoned about them. A man's consciousness, his surety of his identity, his individual existence, is one of these facts of positive knowledge.

Observation and reason are not our only sources of knowledge. Man holds some facts as matters of positive knowledge. The human mind is capable of knowing and does know facts which are beyond the grasp of the senses, which the mind cannot prove and which it cannot even comprehend. For instance infinite space—space without limit in any direction—is something incapable of proof (as one may prove that two and two make four or that water and salt will coalesce in solution) but a slight degree of attention rightly directed will show anyone that he knows that space exists forever in all directions. Stand out under the sky. Point your finger toward the blue vault in any direction. Imagine a line projected in that direction so far that a ray of light, moving nearly two hundred thousand miles a second, must travel a million years to reach the end of the imaginary line; you know, absolutely know, that unmeasured

space goes beyond that point. Multiply the length of the line a million times; again you know as before that unmeasured space goes beyond this point. Multiply the length of the line until the mind wearies with the effort — the weariness only demonstrating the mind's incapacity to comprehend infinity —and still you know that unmeasured space goes on beyond the farthest point to which the mind can project its imaginary line; and you know, absolutely know, that in your effort to imagine distance, you have not progressed in the slightest degree in approaching the point where space stops. The tremendous fact is outside of all your physical senses. You cannot prove it. You cannot comprehend it. You simply know it. That is positive knowledge.

So it is with time past, although that is for some persons a little more difficult to deal with at first because many have always unconsciously dated time as beginning with the creation of the world. But imagine a date when the world was created, no matter whether you place it six thousand years ago or six thousand million. Dwell on that point of time for a little; the knowledge comes home to you insistently that time had been going on before that event just as it has since. Put back your imaginary date as far as you will, and the knowledge comes

home to you, again and again, and with each repeated effort, that you are never any nearer the beginning of time. In other words it is impossible for time to have ever had a beginning. It has been running forever. Physical perception, proof and comprehension of this fact are all out of the question. But you *know* that it is so.

It is easier to deal with time to come. One knows and feels without effort that time can never cease to run. Time and eternity are one and the same thing; they possibly differ that in this world we have definite natural time-units, the period of light and darkness which make up a day, and the round of seasons which constitute a year, while there is little reason to think that the next world, if any there be, has any time-unit. Its inhabitants, if any there be, apparently can have no concern with the flight of time, no occasion to note its passage. It may well be that "there is no night there."

The eternal duration of substance—that which has objective existence and extension—in the past is another fact of which you are sure; for no one needs to be told that something cannot be produced from nothing. And yet, if you really try to form a mental image of this eternal duration of substance

in the past you can no more do it than you can form a like image of the endless time behind you.

The endless existence of force — that which has potency of change—in the past is another fact of which you are sure. You would not give a sober second's heed to him who should assert to you that at one time in the past the universe was dead and forceless and that at some subsequent instant, force sprang into being with absolutely no cause whatever. And this eternity of the past duration of force necessarily applies to each and every kind of force which exists today, that is, there was necessarily always in the past a force either identical with or adequate to produce each and every possible force of the present and of the future. But you will fail in any attempt to form a mental image of this eternal existence of force of any kind in the past.

The continuity of life through a past eternity is another incomprehensible fact, the surety of which comes to you partly through absolute knowledge and partly through right reason. Imagine a time when life nowhere existed and you at once know that neither out of dead space nor out of a dead universe could life have ever risen. There never could have been a time when

life was not. To produce life from death is to produce an effect without a cause. It is to produce something from nothing and you know that something cannot be produced from nothing. Reason applies this surety to life as a present fact and thereby demonstrates its eternal existence in the past.

Here then we have certain infinities that we are sure of, space, time, substance, force and life. We cannot comprehend them, we cannot form a mental image of one of them. But our lack of comprehension does not disturb our surety of their existence. One lesson of it is that we are not to be troubled about the existence of other things to which facts or right reason point simply because we cannot comprehend them.

In studying the problem of existence one needs to effectually subdue and overcome the doubts and questionings which are apt to arise in the mind as to the reality and actual existence of forces which are beyond the grasp of senses, forces which cannot be seen, heard, touched, tasted or smelled. In considering that matter those very senses may properly have attention to begin with. If anyone knows will he tell *how*—by what force and by what action of that force—it is that certain nerves receive sense impressions, that certain nerves transmit those impressions

to the brain, and that the brain translates such impressions into terms understood by something within us. The nerves and the brain we can find if we take the man apart but we cannot find the forces which operate through them and we certainly cannot find the consciousness. Some force, with mind behind it, attends upon your heart-beats and your respiration without your attention or supervision and sleeps not when you sleep; you will look in vain to find it. When you eat substance which through heat has been deprived of all semblance and potency of life, in the ordinary sense of that word, some subtle alchemic force distills from it the different sorts of nutrition for the whole multitude of the organs, tissues and fluids of the body; and, more wonderful still, feeds from it the very force that works all these wonders; you will look for that alchemic force in vain. Four hundred thousand million of waves of the light-ether enter your eye each second when you see the color *red;* and an average atom vibrates five hundred millions of millions a second; the imagination cannot picture these things, much less the senses grasp them. The entire vegetable world from the blade of grass to the mighty Mariposa redwoods, trillions upon trillions in number, all with wonderful and wonder-working mechanisms within them, are maintained

and nourished by forces elusive of all our senses; their aggregate effect is so great that if their activity could be heard it would drown the roar of Niagara; the energy their green leaves noiselessly exert in tearing apart the carbonic acid of the air, appropriating its carbon and freeing its oxygen, easily puts to shame all the steam engines in the world. A force from the sun leaps to us a hundred and eighty-six thousand miles a second along almost a hundred millions of miles of darkest night, giving no human sign of its flight till it strikes our atmosphere when it bursts into a radiance which is at once light and heat for the whole world; and one thing it does is to noiselessly and invisibly lift millions of tons of water each day from the earth to the clouds; without that force there would be neither brook nor river to run to the sea. Another mighty but elusive force spins the earth like a top a thousand miles an hour at the surface; some fellow force, similarly elusive, hurls the earth along its orbital path eighteen miles and a half every second; and still a third moves the whole solar system twelve or more miles a second toward the bright star Lyra. These are but a few, the merest beginning of the unseen forces which are the real masters of the universe. The senses grasp nothing but effects. The causes, every one of them, are non-existent to all

our senses. The existence of a force is not to be doubted simply because we cannot sense it. There may be reasons for doubting the existence of a suggested force but its non-existence to the senses is not one of them.

In dealing with the problem of existence, one also needs to effectually overcome all doubt as to the possibility of the existence of substances which no sense of man can grasp. And it will help greatly in dealing with that problem to realize that such substances are vastly more enduring than the forms of matter which are subject to apprehension by the senses. We can no more form a mental image of the possible rarity of substance than we can form a mental image of the distance of far away stars. The etheric substance in and by which light is propagated and transmitted is so rare that it passes through a pane of glass—a substance as dense as steel—as though it were an open door. With a microscope of high power one may see objects 1-100,000 of an inch in diameter but that does not come within a long distance of the possibility of seeing an atom. Different men have attempted to calculate, in different ways, the number of atoms in a permanent gas at zero temperature and ordinary atmospheric pressure. Thompson makes it 98,320,000,-

000,000 in 1 - 1,000,000,000 of a cubic inch; Clerk Maxwell makes it 311,000,000,000; Stoney 1,901,000,000,000; and Sorby 6,000,000,000,000. Sorby suggests that even if we could improve the microscope so that atoms would come within its capacity, light is too coarse a medium to enable us to see them. A well known physicist says it would take a group of a hundred and twenty-five million atoms to come within the grasp of a microscope of the highest power. Such figures convey no real meaning whatever to our minds; we can form no mental image of such minuteness. Meanwhile, however, the atom must be far more of an unchanging reality than is the Washington monument. The light-ether is rarity itself as compared with the atom. But it is easily conceivable that substance may exist which compares with the light-ether in rarity as that compares with lead. And probably matter is only substance in a certain degree of density and in atomic form.

Notwithstanding the fact that, in some sense, force is the master and substance is the servant, it is plainly evident that force cannot act or exist apart from substance. As well might a lever lift in the absence of a fulcrum or a sword cut without an arm to wield it. Everything which exists, create or uncreate, is and must be either substance

or an attribute inseparable from substance. The old theologians saw that truth when they made the Nicene creed state that Christ "is of one *substance* with the Father." Isaac Newton arrived at the inseparableness of force from substance through reason, and since his time men have demonstrated it by investigation and experiment. Heat, light, sound, gravitation, electricity, magnetism, life and all other forces whatsoever, can only act in and through substance. Observation and reason teach that in the last analysis, substance and force are inseparable and indivisible; whether at that point they be one thing or two inseparable things need not now be discussed. A subtle substance named the "ether," a substance of greater rarity than matter, is the medium through and in which many of the invisible forces act, the force being propagated by wave-motions of the ether. One of the simplest of all happenings involves an extraordinary instance of this action. When an apple falls it is moved by the force called gravitation; that is a force that involves a velocity in the ether more than a million times in excess that of light, which moves one hundred and eighty-six thousand miles a second. A knowledge of an ether and of the inability of all force to act except through substance, offers a reasonable explanation of different sorts of communication, out of

the ordinary, from one person to another. Mind reading, the transmission of thought from one person to another with no sensible intermediary, is one of these, the reasonable explanation being that thought sets up mind-waves in an ether which flows in all directions and which, in the case of some recipients, are felt by some inward faculty and translated into terms understood by the recipient. In hypnotism, the governing of the actions, thoughts and feelings of one person by the will of another, the controlling impulse from the directing will must be communicated through the medium of an ether. In mind-cure, so called, an ether is the only medium through which the healing impulse can proceed from the healer to the patient. In wireless telegraphy the communicating impulse consists of motions in an ether. It is probably one ether subject to different sorts of wave motion for these different purposes. Ether is not material; it is not matter; comets millions of miles in extent but so tenuous in substance that the smallest stars shine through them, dash about the sun at a tremendous pace, almost four hundred miles a second, and suffer no perceptible retardation by ether, showing it to be a frictionless medium or at any rate so nearly such that it is necessarily below matter in rarity.

Substance pervades every spot and point in the universe. The light of a hundred million suns comes to us from depths of space so remote that any combination of figures which we put together to represent their distances conveys no more real meaning to our minds than does a page of Sanscrit to an Australian Bushman, but if you were able to put in the path of that light a zone of pure emptiness the millionth part of an inch across it, that messenger of inconceivably swift wing would die at that bar on the instant. The wave motion which propagates light could not cross the bar. Force can be transmitted only through substance and only by continuously communicated vibrations or wave-motions of substance. Substance is necessarily everywhere. While we can in no wise comprehend the infinity of the space that surrounds us on all sides and in every direction, we can form some image of things contained therein which are large to the contemplation of a human being. On a clear night if one has good eyes he can see about two thousand stars; with the possible exception of two or three planets of our own solar system, they are all suns. Our sun is ninety-three millions of miles away from us and the nearest of these star-suns multiplies that distance two hundred and seventy-five thousand times. With a good field glass one

may see about two hundred thousand of these star-suns and with the Lick or Yerkes telescopes a hundred millions come into sight. If all these star-suns — fifty thousand for each one we now see — were visible to the eye, the sky, upon a clear night, would be an unbroken fret work of golden star-fire. And who shall say how many there are of dead suns with their systems of dead planets, invisible in the black night of interstellar space, waiting for the morning of creation to break again for them? Some of these star-suns are so far away that their light, traveling a hundred and eighty-six thousand miles a second, must be a hundred thousand years in reaching us. Substance exists all the way without a rift or the star light would never reach us. This is only the beginning of infinity. Substance pervades it all. Substance is of infinite extent. However, one need not jump to the conclusion that the entirety of the system which includes the *visible* universe is the only system of that general kind in existence, for there is a star in the sky sometimes called "The Runaway," moving some two hundred miles and more a second, whose motions are not given or controlled by any or all the heavenly bodies known to us. This curious stranger evidently invites us to contemplate the possibility of the existence of other systems more or less like that system of which the visible universe is a part.

What do we really know about the atomic constitution of matter and about the existence and properties of ether? An atom is the unit of matter. It is both the physical and chemical unit. There are some eighty known sorts of matter, as gold, silver, iron, carbon, oxygen, hydrogen, etc. Each sort is called an "element." That matter has units, indivisible units, is clear from the fact that these different elements, when they combine at all (and they do combine in variety), always combine in definite and unchangeable proportions by weight. If matter were not composed of units, if it were infinitely divisible, there could be no such law of combination in definite proportions and the elements would combine in any proportions as—to illustrate roughly—we may mix together any proportions of two liquids. It is a law which enabled a Russian chemist, Mendeleef, to construct a table of elements disposed according to atomic weights and properties, with certain unfilled gaps, from which he predicted the future discovery of then unknown elements, having properties which he described; and since then the discovery of new elements has accurately fulfilled the prediction as to some of the gaps. How large are these units of matter, these atoms? A microscope of the highest power enables us to see things which are only 1-100,000 of an inch in diameter

but it gives no sign of capacity to discern an atom. An eighth of a grain of indigo, dissolved in sulphuric acid, will give a distinctly blue color to ten quarts of water, the millionth part of a grain to a drop, but that does not get near to the minuteness of an atom. We get nearer when we separate water, as we readily can, into oxygen and hydrogen, the latter being the gas which is used to fill balloons, and having atoms so small and light that in common air it rushes upward like a cork in water. Physicists agree that they have measured the magnitude of atoms in several different ways but no explanation of these ways is likely to be understood, they tell us, without "a pretty thorough knowledge of molecular physics." One method involves a study of the colors displayed by a soap-bubble, which are due to the interference with each other of the light-waves that fall on the film, the length of which the physicists readily measure; it results that the thickness of that part of the film which is black for a second or two before it breaks is shown to be 1-10,000,000 (1-9,600,000) of an inch. This is not a thickness made up of a single stratum of atoms; it is a thickness of water, the ultimate particles of which, *as water*, are molecules, each composed of two atoms of hydrogen and one atom of oxygen chemically combined; and there must be more than

one stratum of molecules (each containing its three atoms) in this thickness of water-film for a single stratum could not maintain itself in the air, as a film, for an instant, wherefore a single atom can only have a fractional part of the 1-10,000,000 of an inch for its individual magnitude. One well known physicist speaks of that magnitude of the individual atom as being 1-50,000-000 of an inch, in which case it would require a group of 125,000,000 (the cube of 500 atoms in a line) to be visible as a mere point in a microscope of the highest power, one that discerns a thing that is 1-100,000 of an inch in diameter. But it is not readily to be seen why the single atom must not be much smaller than 1-50,000,000 of an inch; when we allow for plural strata of molecules and room for the vibration of the three atoms of each—all within the thickness of the water-film — the magnitude of the single atom would seem to be less than 1-100,000,000 of an inch. It is not a necessity of the discussion of these pages that we should know just how large an atom is. It is sufficient on that point that it is a reality and minute beyond our comprehension; and that much we know. How do we know that the atom vibrates at a tremendous rate? It is known that the ether has various sorts of wave motions, for instance those associated with light, electricity and gravitation,

the last named necessarily constant and never ceasing. It is known that these wave-motions do not originate in the ether but are imparted to it by the vibration of atoms of matter. Speaking of atomic vibration of a thousand million of millions per second, a well known physicist says, "there is indubitable evidence that the atoms of matter do actually make such a number of vibrations per second." Consider the wave-motions of light for a little: the velocity of light is 186,000 miles a second; "the wave-lengths of light in the ether are known with great precision," they being 1-40,000 or 1-50,000 of an inch; the velocity divided by the wave-length gives the number of vibrations of the atom, imparting the wave-motion to the ether, nearly six hundred millions of millions per second. The atomic vibration involved in the stress called gravity, which is necessarily constant and unceasing, is at a much higher rate than that involved in light; it is at least one hundred and eighty-six thousand millions per second. How do we know the ether exists as a thing apart from matter? The working of wireless telegraphy depends on the existence of such ether. The transmission of electric energy depends on the existence of such ether. The working of gravitation depends on the existence of such an ether. The transmission of the Roentgen ray depends on the exist-

ence of such an ether. Let us again consider light for a little. That light is not substance but a mode of motion in substance is shown by dividing a beam of light and letting the two parts travel by different paths to a screen; either part, alone, illuminates the screen but wherever the two parts of the beam interfere at the point of union, there the screen is darkened, the two parts mutually destroying each other; if light were substance the reunion of the two parts would but add to the illumination; their destruction of each other proves that light is not substance but a mode of motion *in* substance. That substance is the ether. It is substance beyond matter in rarity. Glass is matter, matter as dense as steel but it offers little hindrance to the passage of light; when we see the light pass through the glass we know that the ether in which the light is propagated necessarily flows through the glass with what is practically perfect freedom. The Roentgen ray tells the same sort of tale about many sorts of matter that are opaque to light. As ether is substance why is it not also matter—a finer sort of matter? We have just seen that matter has indivisible units, atoms; and ether has no atoms; the ether is continuous and matter is discontinuous; atoms have vibrations but the motions in ether are wave-motions. Matter has gravity; every particle of mat-

ter in the universe attracts every other particle; this is true of atoms and is equally true of the huge, far-away suns in the vast night of space. Ether is gravitationless; if it were not it would accumulate around the suns and planets, refracting and retarding light and leaving inter-spaces which the light could not cross. Matter has friction while the ether is frictionless; if it were not frictionless it would retard the movements of all the heavenly bodies without exception especially the comets of extremely tenuous body; but it does not retard them. There are many differences between matter and ether but these suffice. Why ether? Why not *ethers*—in the plural? Perhaps there are; there may be a special ether for wordless communication between God and man, between spiritual beings and mortals, and between man and man. And then again one ether may suffice. The work of Faraday and Maxwell made it reasonably certain "that the waves which constitute light and waves produced by changing magnetism were identical in their nature, were in the same medium, traveled with the same velocity, were capable of refraction, and so on." Atoms are probably vortex rings of ether in ether; we do not know how they could be produced but their production being granted the actions and properties of the atoms stand accounted for. Even so, matter

and ether differ widely. If one ventures a glance into a pot of melted steel he is driven back by a blinding glare of light and heat. Nevertheless the ether intimately pervades the white-hot metal at a temperature of absolute zero, a degree of cold which the imagination cannot compass.

Human consciousness and mentality generally are not attributes of matter—by which is meant substance in atomic form, substance that has gravity. Quite the contrary. Neither is ever associated with matter except in company with life-force which will only occupy organized matter. To be sure structureless protoplasm is life-stuff but it cannot build blood, bone, fibre or tissue except in the presence of an organism possessing the full life principle. When the human life-force quits matter, consciousness and mentality in its entirety both go with it. The query not rarely put forth as to whether thought is not really a product of the action of the gray matter of the brain, might busy itself profitably awhile with the question whether the power afforded by a steam engine in action is essentially a product of the steel and iron or of the steam. And the kindred query as to how it is that an injury to the brain interferes with mental action might with equal profit, ask how it is that the steam is powerless for the pur-

pose in hand, when the engine is broken or disordered. Force cannot act except through substance. Conscious mentality cannot express itself—at least under human conditions —except through *organized* substance and when the organism is out of tune, in those respects which concern its relation to mental action, the expression of mental action suffers like discord. We do not know and cannot conceive of human consciousness or of any feature of conscious mentality except in connection and company with life-force. This fixity of association points to the conclusion that consciousness and mentality in general have necessary eternity and existence along with life. If the fact be so, that is immortality—conscious immortality.

Brain action is an accompaniment of all thinking but it is an instrument of the mental process and not its source or cause. The memory is a mental faculty that effectively mocks all effort to establish mentality as a product of brain action. The entire human body is constantly perishing and as constantly renewed; the old physiologies gave us a new body in each term of seven years· the probabilities point to entire renewa in a shorter time than that. Moreover the destruction of brain cells takes place in all thinking and feeling; in deep thought and strong feeling the destruction goes on

rapidly. The renewal of the brain takes place in a much shorter time than that of the body as a whole. Remembering the past is a mental act of the highest importance. Mental growth and improvement would be impossible if the mind could retain nothing of its experience. The brain cells which act in all such experience perish in the acting; if memory depended upon them it would perish too. But memory does not perish; it persists; and it is not rare that in years past middle life the happenings of childhood and youth are recalled more clearly than events of intervening years. The brain perishes but the memory persists. This is a fact that establishes mentality as regnant over brain action and not at all its product.

Will the life principle of human beings of necessity persist to all eternity? That is a question of mighty import. On the one hand we have an eternity of life in the past, pointing by analogy to an eternity of life in the future. On the other hand we have the torment of knowing that we see every living thing die first or last. Wait a moment. What is it we do see? We see at one moment organized matter presenting appearances that tell us that life is in it and we see that same organization at another moment presenting appearances which tell us that life is not in it. We have never yet

seen, heard, touched, tasted or smelled any force of any kind whatsoever. We have seen an apple fall but no sense ever yet perceived the force—we call it gravity for the sake of giving it a name—which moved it. We have seen the armature fly to the magnet but no sense ever yet apprehended magnetism. We have seen a million things but we never yet saw light. And so on through the whole category. Substance when sufficiently dense we can touch, taste, see, hear and smell. Matter, the servant and slave, is in evidence to all our senses, but the forces which, by lawful process, do what they will with matter are always out of the grasp and contact of every sense. Life—whatever else of high degree it may be—is a force. No part of force or substance can possibly be destroyed; that is axiomatic. Some, perhaps all, of the physical forces are convertible each into the other. Power, through a dynamo, readily changes into electric energy and that again, through proper media, into heat or light or back into power again. Not so the life-force. Man struggles in vain to get life except from life. If life were convertible into the other forces it would be because of its subjection to their law as to convertibility; and other forces would be convertible into life. But they are not. So far as human knowledge goes, life is not convertible into or from any other

force. So far as human knowledge goes, life is inconvertible and changeless. An eternity of life behind us warrants an expectation of eternity of life in the future. All this comes so near to being proof of the necessary eternity of future life, that if there were as much evidence for the opposite we might well be and should be hopeless.

It would argue nothing pro or con, on the question of immortality, if man should succeed in coaxing a manifestation of life from matter for it is instinct with inconceivable activity—as a mere reference to its atoms vibrating millions of times a second sufficiently indicates—and is also instinct with wonderful energy—as a mere reference to the mixing of the harmless elements which produce nitro-glycerine again sufficiently indicates. The same life-fount which is at the root of the human life-force must be at the root of the activity and energy of matter, wherefore, possibly, we might produce life from matter if we only knew how. But it would not in the slightest degree tend to the conclusion that life is inherent in matter apart from a power and source behind it. However, so far as we can see, it is ordered that we shall not produce vegetable or animal life from matter not already containing it. Artificial production of protoplasm would be something far short of that.

It is natural to query where the life-principle of the human being goes when it quits the organized matter of the human body which it has energized. That life is a force is certain. Force cannot exist apart from substance—not for an instant. Life cannot be destroyed. It is not an entity. It cannot fly off into space in company with nothing. When life quits matter it must quit in company with substance. That is necessarily live substance; and live substance is necessarily an organization. This conclusively calls for the existence, in intimate relations with the human body of matter, of another organic body of subtle substance which may well be called the "spiritual body," which is energized by the same life-force that energizes the body of matter, and which, with the life-force, quits the body of matter when it is no longer tenantable by the life-force.

The realization of the possibility of a thing one has never seen, as well as the formation of a mental picture of it, are naturally helped by knowledge of an analogous thing. Many have seen and all may see a human skeleton. That which the eye rests on, bone material, is inorganic matter and was essentially such when the skeleton was the supporting framework of a living human body. It nevertheless contained with-

in it another skeleton of organic matter, of the same size and form which can readily be brought to light and view. Lay the skeleton in a bath of hydrochloric acid, renewed from time to time, and the calcic material of the bones will all be removed leaving behind it a skeleton of the same size and shape, of organic translucent gelatinous matter, which was the real living thing of the whole bony structure when it was in the living human body. A complete body of subtle substance contained within and bounded by the living human body of matter is of itself no more marvelous than this secondary skeleton of matter contained within the bony structure of the skeleton.

It may be asked "If there be this body of subtle substance in intimate relation with the human body of matter, does it conform in any way to the shape of the body of matter?" No necessity of that sort is readily apparent. But it is just as reasonable to ask "Why not?" It is a common infirmity of the minds of men who form the mass of the civilized peoples of the world — and this in distinction from the savage mind which readily pictures the "happy hunting ground" — that they have the habit of comprehending, after a fashion, that which they can see or hear or touch or taste or smell, but when their imaginations turn to

that which is beyond the senses, they will have nothing but the far away and the impossible. To them Heaven must be some vast distance afar and its inhabitants must be shadows, absolutely without substance. They will have no middle ground between matter and that which is absolutely unsubstantial. Heaven might be far away easily enough but a being without substance, even God, is impossible. That *nothing* is never *something* must be accepted once for all. This "spiritual body" is a body of substance —substance that is necessarily superior to that of the body of matter. That substance is a necessarily live substance which must be sustained and nourished, not indeed after the earthly fashion, but after a fashion of its own, just as real and just as necessary. This necessity calls for a spiritual body with the capacity for assimilating nourishment after a fashion just as orderly and natural as that of the human body, however different and ethereal in kind or degree it may be. The spiritual body may or may not be in form like the mortal but that it is an organic structure is reasonably certain.

The following are fair questions: "What necessity is there that man's spiritual body should have existence in *this* world?" "Why may it not be that the central spiritual spark at the core of the human

entity quits the organism of matter at the death-change, enters the spiritual world with such endowment of character as it has acquired in this world, and there takes on by growth its spiritual body as the kernel of corn planted in the ground first rots and then grows a new plant?" The splendor of the diction of St. Paul's illustration occurs at once: "But some *man* will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body." As a matter of fact this illustration deals with nature's methods for the *multiplication* of living organisms, not with the continuity of the life of a single entity. There is no fact or reason which points to anything in the next world of that kind — either the germination of seed or animal conception, gestation and birth. The spiritual entity of the human ego in that world must necessarily have the experience of this world behind it for disciplinary reasons. Seed germination and animal-birth cannot be actualities of the next world. Force cannot exist apart from substance. Man's life-force can only exist in company with live-substance. Live substance is necessarily an

organism. When the life-force of man quits the body of matter it can only quit in company with a living organism. That living organism is the spiritual body with which the human ego enters the next world.

We are quick to assume that the body which we have after we are done with this body of organized matter is a finality. The evolution of Darwin does not point that way. Neither does the long evolution of the Buddhist. Neither does the quittance of the body of matter by the body of subtle substance. So far as analogies go they point to the possibility of further changes in that direction. The question is not of special importance to this discussion. The all important question is, "Do we have an existence consciously continuous with this present one after we quit this earthly tenement?"

The Buddhist belief in re-incarnation, as a normal and necessary experience, is a thing well known to many; and it is taking hold of the western world under the name of *theosophy*. It is an idea that crops out in divers places. For instance, in the New Testament, thus: "And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born

blind?" And, again, with approval, in Charles Kingsley's "Water Babies":

> "Our birth is but a sleep and a forgetting:
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar."

The thing in itself has nothing in it to stagger the imagination. It is easily conceivable that after a long period of more or less happy dream life in the next world (the Buddhist's "Devachan"), the spiritual body may fail, as the body of matter failed and the entity at the core of it, a spark from God, go back to re-embodiment in mortal form, taking possession of matter at the moment of physical conception in the womb; and that this may be repeated many times — all under the dominion of immutable law. But to what end? The Buddhist says that in each embodiment the ego is incarnated in a body and provided with an environment such as the conduct in the last embodiment deserved — good or bad, according to the behavior in the last earth-life. But the gate of oblivion shuts down at the beginning of each embodiment so that the re-incarnated entity has no continuity of consciousness or memory connecting with its earlier embodiments. The whole continuity is open to the entity later on but not then. To punish a horse to-day for misconduct of yesterday, when he can by no possibility connect the

misconduct with the punishment, is the height of unreason. The re-incarnation theory seems to apply the same unreason to man's career. This is a cardinal objection that is generally urged against the theory of re-incarnation.

The Buddhist would say that the last paragraph by no means utters the last word about the reason or unreason of the theory of re-incarnation. Turn back in imagination to the days when our fore-fathers were cave-dwellers, naked, hairy, eaters of food uncooked, swift and fierce to fight, below the Australian Bushman in intelligence and not possessed of the most shadowy and rudimentary element of civilization. If we have souls to save they had souls to save. What sort of entities must they have been on their entrance into the next world? What could conscience or repentance do for them? These questions make for the probability of re-incarnation. Nor does the shutting down of the gate of oblivion at each new incarnation — with karma selecting for the re-incarnated entity such a mortal body and such a mortal environment as the conduct in the last deserved — work such iniustice as seems at first blush. The forces which make for the development of man are constant and eternal. The human entity reaches a certain pitch of development

at the end of each incarnation. It begins right there when it begins again. The forces of development envelope it sleeplessly. It can hardly be said that the elements of eternal justice are absent from the situation. These are things which the Buddhist, from his point of view, would say.

Buddhists and occidental believers in immortality both agree that the object of earth-life is development of the human ego through discipline but they do not exactly agree as to the nature of that development. To the occidental idea, development is improvement first of all in goodness and next in wisdom, with increasing power and happiness as a concomitant and result. To the Buddhistic idea, development is improvement first of all in what the Buddhist terms *spirituality*, meaning thereby the power and capacity of having absolute, positive and intuitive knowledge independently of study and reason; along with this acquirement of capacity for positive knowledge must go enough of goodness to prevent the spirituality from being one of evil eminence; and the final goal is Nirvana, a condition of happiness soon to be considered. In the Buddhistic theory the power of knowing things positively and intuitively is one of antagonism to intellectuality and reasoning. Whether the Buddhists deceive themselves as to the

real nature of their *spirituality* is to be seen, for instance, in the following quotation from a lecture delivered in 1899, at the Jagannath College, Dacca, by Swami Abheyanada, it being a fair sample of advanced Buddhistic teachings. "Brahman, the One, the abso-'lute Infinite, is the essence from which all 'things manifested proceed. I deny that 'Brahman is conscious for this would imply 'something outside of Itself of which It is 'conscious. I deny that Brahman is think-'ing for this would imply something exter-'nal to Itself of which It is thinking. I deny 'that Brahman has knowledge for this 'would affirm that there is outside of It 'something to be known. Brahman is not 'conscious but It is the essence of conscious-'ness, Brahman is not thinking, but It is 'the essence of thought; Brahman has no 'knowledge, but It is the essence of knowl-'edge. Brahman *does not do* any action. '*It simply is*. . . . Brahman, the Im-'personal, cannot be worshipped because It 'is infinite." This picture of a supreme being, the necessary source of consciousness, thought and knowledge throughout the universe, while not Himself possessing them needs no comment. This is simply reasoning over-refined and inverted till it becomes artificial, fantastic and unreal.

Under the Buddhistic plan, man is incarnated on an average about eight hundred times on this planet in this "round," with Devachanic or heavenly dream-life intervals between each two incarnations, varying in duration from fifteen hundred to several thousand years each. These incarnations in order to be useful need to be a practically *continuous* course of development so far as the chain of earth-lives is concerned. A million bricks side by side give only the elevation of a single brick. To re-learn the multiplication table a hundred times is not the equivalent of a progressive study in mathematics which finally masters the integral calculus. It is not readily to be seen how the spiritual entity at the core of the human ego, can, at the beginning of an incarnation in the flesh, resume its development at the point of progress where it stopped at the close of its last incarnation. Each incarnation must, as a rule, give something of development. Many incarnations should give a considerable aggregate of development. It would seem that the spiritual entity of the human ego does and must begin each incarnation as a babe, not only in things physical but also in things mental and spiritual. The babe that came into the world with a mental, moral and spiritual endowment which was the ripened fruit of many past incarnations could profit prac-

tically nothing by an added earthly experience unless, in the intervals of re-incarnation the whole world made progress in ratio equal to its own; and the history of the world, with its waxing and waning civilizations, points to nothing like that. The submerged continents of Atlantis and Lemuria, which are a part of Buddhistic lore, forbid the entertaining of such an idea. If each incarnation carried with it the fruit of all past experience this would be a most surprising world because of the semi-angelic nature of some of its inhabitants as compared with their fellows whose round of incarnations was of later beginning or varied through other causes. The world exhibits no such phenomena.

The strongest of all arguments advanced by the Buddhists in support of the doctrine of re-incarnation governed by karma is that it accounts for the inequalities of human birth and environment of which the world is full, one child being born of healthy and moral parents into a home of wealth and education, from which he naturally proceeds to a life of honor and success, while another child is born of parents diseased and vicious into a home of ignorance and poverty from which he naturally proceeds to a life of hardness, dishonor and crime. The Buddhist says that each gets the birth and environ-

ment that his conduct in the last incarnation fairly earned; and that on no other basis is there justice in these inequalities of birth and environment. The explanation does not explain. Creature comforts are not the proper reward and outcome of spiritual well-doing, and, on the other hand, punishment that is not remedial and reformatory, but is simply stern and relentless justice, lacks little of being ugliness. The reasonable success of any scheme of human development, if not simple justice at the hands of its author, demands that a human entity coming back for re-incarnation after an earth-life of bad conduct, shall be subjected to *reforming* influences and not simply to punishment which, so far as he knows, is undeserved. And the influences surrounding a child born into disease, ignorance, vice, and poverty, instead of being reformatory, directly tend to deeper degradation. At just this point of high importance the Buddhistic scheme signally fails. And while the Buddhistic scheme finds little difficulty in dealing with heredity, under present human conditions, it yet remains true that if the human race in general were bred with the same care as to hygiene and morals that a careful breeder of the lower animals applies as to desired characteristics, it would leave little place and opportunity for the working of the karmic scheme; and meanwhile the past history of

the race points to a time in the not distant future, as centuries go, when mankind in general will be thus bred. The question why the birth and environment of some men have so much more of misery in them than falls to the lot of others, is a part of the question why there are pain and evil in the world at all, a question discussed hereinafter. But this is surely an orderly universe predicating similar order in the immaterial realm with which it is interfused—order that must give ample compensation at some time and place for all unmerited suffering and hardship.

It is both common sense and good judgment in their last analysis that "by their fruits ye shall know them." The Buddhists claim that the high priests of their religion, the Mahatmas, are wise far and away beyond the rest of the world, having absolute knowledge and actual vision of the interior secrets of the universe and of the whole stupendous problem of existence in all possible elaboration of detail. These masters of wisdom have never made a contribution to the useful arts or, outside of their philosophy,—which in an intellectual sense is a wonderful and fascinating thing—to the world's stock of knowledge. They have never permitted the great body of their coreligionists to comprehend their plan of

salvation. Any excuse for such action, made alongside of this claim to the possession of vast wisdom, is hopelessly vitiated by the fact that any scheme which permits a few men to be the recipients of wisdom, to the exclusion of the many, violates that clear principle of natural righteousness which demands equality of treatment for all men. And with all this vast store of wisdom in their possession, the Mahatmas have permitted India with its hundreds of millions of people to be decimated and devastated by pestilence and famines, frequent and terrible, with no effort on their part to teach the people agriculture or hygiene. If it be answered that the life of the Devachanic intervals between incarnations is so much to be preferred to earth-life that it is not kindness to avert the passage to it at the hands of nature, the true and final reply is that the object of earth-life is development through discipline and that such premature shortening of earth-life aborts the very object and end for which men are born into this world.

The Buddhist makes Nirvana the end, absorption into the God-head, a condition of "absolute consciousness which is non-consciousness." Doubtless our present consciousness is a relative matter in that it distinguishes us from other things. God

may have a consciousness not dependent on such relativity. And man may develope to a point where he has such absolute consciousness; that need not be discussed here. Nirvana means, for one thing, eternal rest and that is a conception which violates the fundamental law of our being which is conscious activity—growth and progress which know no finality. A possible "heaven of contemplation," in the very presence of God, reached by a purified soul after myriads of ages of spiritual effort, will not be "rest"—stagnation.

These pages use the word "He" in speaking of God, as is usual elsewhere. Were it not that it might savor of irreverence the word "It" would be used instead. The Buddhists are right in saying "It." For if the universe has a God, such a being cannot possibly have the (psychical) attributes of sex—at least not of one sex alone. The word "He" is used out of deference to custom.

A conception of a God of the universe more common than any other in the past and perhaps also in the present, makes Him a being of definite dimensional personality, of unimaginable splendor and dignity, localized in Heaven, at the center of the universe, seated on a radiant throne and receiving the

adoration of shining hosts of saints and angels rendered in musical number of ravishing and unspeakable harmony. One writer puts it, in part, thus: "And immediately I was in the spirit; and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices." It is a conception which gives God as a localized and dimensional being, as seeing all things in the universe from His throne in heaven and governing all things throughout the universe by His fiat, the exertion of His will projected from that center. It is a conception which makes all natural laws the creation of God and subject to change, suspension and interruption by Him.

Nevertheless men have had before them a nobler conception of God. Thus Paul speaking to the Athenians on Mars Hill:

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with

men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; For in him we live, and move, and have our being."

Various causes have contributed to the wide acceptation by men of the conception of God as a being of definite dimensional personality having a local habitation. The foremost of these causes is that men's minds dealt with ideas of God and heaven at a time when all men believed that there was but *one* world, that the one world was essentially flat, and that it was stationary; Giordiano Bruno was burned at the stake in Rome as late as the year 1600 for maintaining that there are more worlds than one, and Galileo died in prison in 1642 where he had been many years, for denying that the earth is the center of the universe; to the old beliefs heaven was naturally in the sky and that heaven was naturally God's home; we inherited those beliefs. Another of these causes is the inability of some minds to imagine a personality (intelligent individual-

ity) that is not dimensional, a personality pervasive of all things material and immaterial in the universe. Another of these causes is the statement in Genesis that "God created man in his own image"; and man has definite dimensional personality as well as local habitation. Another cause is that man is always a thing separate and apart from his creations. We have some faint appreciation of the marvelous mechanisms of nature, ranging from the bodily structure of insects in the summer air that only become visible to the eye in a sunbeam, up to the whirling worlds of our solar system. When man invents and constructs a Jacquard loom or a web-perfecting printing press the man forever remains apart from his creation; an analogy seemingly perfect leads to the idea of a similar separateness of God from His works.

There is no *one* place in the universe specially suitable for God or heaven. The importance of this truth cannot be overestimated. The universe has no circumference and consequently no center. God cannot be localized in a universe which has neither center nor circumference. God is necessarily everywhere. On a revolving globe like ours, man cannot look "up" to heaven nor "down" to hell. That "God created man in His own image" is sure;

man's intelligent consciousness could have come from no other source; this is likewise a truth of supremest importance; but it is a spiritual "image" not a bodily. Man's apartness from his creations has no possible analogue in God and His works; man utilizes a stream of water to turn a wheel and goes away, whither he will, leaving the wheel to turn; he is able to do this because nature — God in physical manifestation — constantly lifts the spent water to the fountain-head; there is no one but God to render like service to God's creations.

There is a conception of a God of the universe which consists with all known facts and with all reason that is not odd or fantastic. This is a conception that gives God as a being who has a mode of existence transcendent and external of all created things but who is also the primal, immaterial substance from which all substance is formed and the primal force whence all forces proceed; a single, conscious, personal, intelligent being existent from everlasting to everlasting; a being who suffuses, pervades and permeates by His substance, force, personal presence and conscious intelligence every part of everything in the universe; a being who has, as uncreated and eternal parts of Himself, all natural laws, physical, mental, spiritual and whatsoever other laws

there may be in the universe; a being to whom all things are possible, *and none other,* that are consistent with such laws; the creator, by lawful and orderly process, of all things except Himself, whose motive of existence is love as infinite as the infinities of time and space; and who through that love serves each one of us with infinite humility. There is no other conception of a God of the universe that does consist with all known facts.

The not unknown conception which replaces Him by an unconscious intelligence is not only more odd and fantastic than the idea of a headless yet forceful man, but it forgets that we ourselves have consciousness which can only come from a fountain-head of consciousness. Something cannot be derived from nothing and consciousness cannot be derived from unconsciousness. Another conception of first cause which dispenses with a single overruling intelligence, conscious or unconscious, and gives in place thereof a great number of different impersonal unconscious forces — generally called collectively "Nature" — all self-existent, and all acting as if they were co-operating intelligently, flatly contradicts the fundamental fact of intuitive knowledge that intelligent action can only proceed from personal intelligence. It multiplies enormously what-

ever difficulty there may be in the conception of a single first cause by necessitating the conception of a multitude of first causes; and —like the conception of a single unconscious intelligence— leaves our personal consciousness derivable from nothing and nowhere.

The conception of God already stated as reasonable and consistent gives Him as the immaterial primal substance of which all substance material and immaterial is formed. Any other conception gives matter as uncreated and self-existent, along with God, from all eternity in the past to all eternity in the future. Matter uncreated and self-existent is a tremendous effect, without a cause. The strenuous student of truth has the right to object "So, in the same sense, is God an effect without a cause." And it is true. But the existence of a higher power than man, the giver of man's planetary home, his life, intelligence, mentality, and consciousness is a surety. All of these, the planetary home, the life, the intelligence, the mentality and the consciousness are effects which each must have had a cause. None of these has, in and of itself, eternity behind it, for plainly there was a time when this world and all it contains were not; each and all had a definite beginning. Man's consciousness, for instance, was necessarily imparted to him from without; it is not a

continuous inheritance, from man to man, through all eternity in the past; the beginnings of the world itself bar that. Such consciousness in man from age to age, thousands of millions of him, could only have been imparted to him by a higher power which necessarily had consciousness through all eternity in the past, for consciousness could never have existed at all as an abstraction and apart from a living being and it never could have sprung into being from unconsciousness. The same considerations apply, in substance, to man's planetary home, his life, his mentality, his intelligence and to every possible substance and force in this world. Each of them had a beginning, so far as this world is concerned, and yet each necessarily had a source and cause eternally existent in the past. The perfectly evident co-operation and harmony of action of man's planetary home, his life, his intelligence, his mentality and his consciousness conclusively point to a unity of cause, a single being. The name universally given to such a being is God. It is true that He never had a cause, but He is the only exception. The impossibility of a localized God makes it impossible that any substance or any force can exist as a thing separate and apart from God. It cannot be too firmly realized that a universe without center or circumference cannot have a God in

any one place as distinguished from other places and that the God of such a universe, which our universe clearly is, must necessarily be in all places. A God that fills all space and all places leaves no room for anything anywhere except Himself. The substances and forces of and in this world each and all had a beginning, thus conclusively establishing an eternally existent higher power which gave them to this world. A universe without center or circumference conclusively establishes that higher power as existing in all places, thereby, in the last analysis, excluding all other substances and forces from all places. Wherefore all substances and all forces are of and from God.

If matter is not self-existent, then the only thing of which it, or substance of any kind, can be composed is the substance of God, for something can never proceed from nothing; and in the last analysis everything that is substance must be God-substance. This applies to the frozen wastes at the poles and to those ethereal depths of space where the cold outruns the possibilities of the imagination. It applies to the tremendous but unmelting heat under the crust of the earth on which we live, and to the unimaginable heat source at the sun. It applies to the lily and the rose, and to the putridity which we loathe. Heat and cold

light and darkness, growth and decay, in their relation to the human senses are one thing. In their relation to God whose senses are not human, they are necessarily quite a different thing. Decay is as natural and as necessary as growth; it is the lawful and orderly process for the disintegration of matter in one form preparatory to its reintegration into another form. And this substance of God pervades all space and every point of it forever and forever. Each night the astronomer's eye or his photographic plate, may catch the light of a star which started from its source long ages before Christ was born. A rift of space of pure emptiness at any point would have hopelessly barred its way. No such empty rift of space exists. God's substance is everywhere.

The consistent and reasonable conception of God already stated gives Him as the primal force from which all other forces proceed. And that means forces physical, mental, moral, spiritual and in all probability, other forces of which we have no knowledge. God's substance is necessarily everywhere. All substance exists in company with force. There is no such thing as inert matter. Matter is resolvable into atoms, a group of which more numerous than the combined armies of the world, might ride on the point of a needle and yet

not be visible to the human eye aided by a microscope of the highest power. Each one of these atoms vibrates sleeplessly with an inconceivably rapid motion, millions upon millions of times a second. This is true of each brick in a building of to-day and of each stone in the hoary pyramids. It is true of the deserts and the icebergs. It is true of the brazen statue and of the air we breathe. The rapidity of a cognate sort of movement in a rarer sort of substance than that made up of atoms has been studied with the result of finding that in order that a thing may be perceived to be *red* more than four hundred trillions (400,000,000,000,000) of the waves of light-ether must enter the eye in a second, and that there are other colors which call for seven hundred trillions. That force which accomplishes this universal vibration of atoms and the wave motion of the ether is, in the ultimate, necessarily God-force permeating all substance. God-force, the ultimate primal force, suffuses, permeates and possesses God substance at every point and place in the universe.

God's primal substance and God's primal force are necessarily present everywhere and in everything. That primal substance and that primal force are necessarily part and parcel of God's being, not possibly to be separated therefrom. Their presence every-

where necessitates His presence everywhere. His being includes consciousness or we never could have had consciousness. God is present in primal substance, primal force and conscious intelligence everywhere and in everything. Your body is made of His substance. Every force within or pertaining to you proceeds from His primal force. "In Him we live and move and have our being," is literally true, apart from mere sentiment. It is as true in a practical and homely sense as that two and two make four.

We can trace the life-force back for some distance toward the primal force of God. We find our present ultimate in that direction in the protoplasmic cell, the active thing in all that accretion of living organisms which we call growth. We find protoplasm dominated by a force which animates it, impels it along the avenues of living organisms and causes it to assimilate into the substance of those organisms. God's presence, force, consciousness and intelligence in company with that protoplasm fully explain its life action. Nothing else does.

God's presence in the lower animals can alone explain the marvelous thing we call instinct—a thing that man himself relies upon till reasoning intelligence comes to its kingship, for it is that which makes the

human babe turn to its mother's breast. We see the birds weave their nests in vast variety of architecture; we see the bee construct its mechanically perfect comb-cell; we see the spider spin its web with more than the skill and delicacy of any human mechanician; we see the squirrel in fall lay by its store of nuts for winter; we see the muskrat raise and thatch its reedy home in the fall for the young which will come in the cold and early spring; we see that muskrat re-oxygenate the bubble of his carbon laden breath against the ice under which he is swimming in winter and, re-breathing it, pursue its way, a past master in this particular item of chemistry; we see the beaver locate his dam with what would be good judgment in man and build it with equal skill; we see certain ants (Lasius Americanus) guarding and herding the little aphides with more care and skill than the human herdsman expends upon his cows, for the honey dew they produce; every one of these creatures wholly untaught. We see a thousand things of like nature. Nothing but the personal presence and direction of God can explain them, and that explains fully.

Instinct can hardly be other than unconscious mind acting under the limitations imposed by the absence of consciousness

and under other limitations imposed by the field of its exercise — for instance the absence of the senses in minerals — for instinct pervades the mineral and vegetable kingdoms as well as animal. Crystalization is a product of design. Design is not possible without mind. Instinct is unconscious mind moved by divine suggestion and working under the necessary limitations of evolutionary creation. The mineral, the vegetable and the brute kingdoms lead up to man. He is their evolutionary product. When consciousness is added to mind, when the babe first says "this is I," reason and moral responsibility begin and the reign of instinct, as it has so far manifested itself, is near its end. Consciousness, reason and moral responsibility are God-like attributes. They are an awful as well as a sublime gift; by his use of them man must stand or fall.

God's presence in the plants alone explains the qualities they have and the things they do. Sex prevails in plant life and plays the same part in reproduction as in animal life. Plants sleep in the absence of light and are more sensitive in that regard when young than later. Tree leaves have a plurality of buds and when frost kills the first growth a second bud promptly unfolds. The nipplewort, the water lily, the marigold and

their congeners open and close with the travel of the sun; the water lily sinks below the surface of the water with the night and rises above it with the day. If the African marigold closes unduly it is a warning of rain; the Siberian thistle gives the same signal if it closes in the night. The water calthorp grows an air filled bulb in its leaf stalk to float the plant in the water. Plants have divers ways of vast ingenuity for dissemination of their seeds; some have wings to ride upon the winds; some hooks and spines by which to attach themselves to roving animals; some aquatics equip their seeds with a bouyant net-work which takes them abroad upon the water and then decaying, lets them sink; the blue violet has inconspicuous flowers which perfect the best seed close to the ground but when nearly ripe the stem grows quickly, thrusts the seed pod above the foliage and then, by a contraction of the edges of the opened pod, shoots its seed one by one into the air; the false indigo (Baptisia), with its foliage, makes a globular shaped plant the stem of which breaks off just at the surface when the seed is ripe and rolls in the wind like a ball across the fields, sowing its seed by the way; the clover gives a special few of its seeds a durable overcoat that those few may persist even if the great uncoated majority perish. Plant fertilization has its wonders,

the English arum attracts insects into its flower by nectar, then, by an arrangement of hairs in the constricted throat of the blossom, imprisons them till its anthers are ripe and shed their pollen on the prisoners, next by the withering of the hairs, lets the insects escape, laden with pollen to fertilize other blossoms of the same species. "The female valisneria lies rolled up under the water, out of which it lifts its bud to bloom in the open air; the male then loosens itself from the too short stalk and swims to her with his dry blossom dust." Only mind can do these things. And the only mind available for doing it is the divine mind.

The mineral kingdom, the so-called inanimate world, is equally the arena of God's presence and power. All matter, dead and inert though it may be to every human sense, has in it motion and energy outrunning our comprehension. Matter is made up of atoms each one of which vibrates five hundred millions of millions of times a second. There are varied manifestations of vast energy (that which is or may become force) in matter; chemistry treats of little else. There are elements seemingly forceless in themselves which brought together give the high explosives. Crystalization is one of the wonders of the mineral kingdom. There are acids which dissolve the metals

and alkalies which corrode them. Fire and flame, common though they be, are unsolved mysteries. There are drugs which excite the animal system to intoxication and those which deaden it to insensibility. All the pages of this book would not suffice to catalogue the manifestations of energy known to man proceeding from so-called inanimate matter. There is no final explanation of all this except that which locates it in the primal, conscious, intelligent force of God.

In the processes of animal and vegetable life, abnormal manifestations occasionally appear. Children are sometimes born blind, idiotic or otherwise defective, and things of like sort happen to animals of lower degree. And instinct sometimes seems to work as blindly as when a hen is kept to her nest by an artificial egg. Such facts seem to be inconsistent with the immediate presence of God as the energizing and directing force in processes where such happenings occur. The seeming incongruity disappears in the light of the truth that God is law as well as love, and that necessarily—law that is a part of His being, an *uncreated* part of His being. His omnipresence energizes all processes but His law directs; it is law of universal application that knows no suspension or interference by Him. In the case

of abnormal manifestations in life-processes, even human perceptions so often see the cause to be disobedience of natural law as to warrant the conclusion that it is always the cause even though the disobedience be sometimes unwitting or committed by another than the sufferer. And when instinct works blindly it is unconscious mind working by exterior (divine) suggestion, after a fashion akin to that in which the human mind works in hypnotism — mind to which consciousness and reason have not been — and under the necessary limitations of evolutionary creation cannot be—added.

One of the chiefest gifts to man is that of consciousness. Without it immortality itself would be valueless. One might as well be dead as not to feel and know that he lives. Unconscious human existence is exemplified in sleep that has no remembered dreams. The gift of consciousness could only have come to us from a conscious being. A conscious God is the only thing that can impart consciousness to all men in long succession of generations, age after age. Consciousness never wakes in the course of evolution, Darwinian or Buddhistic, till the animal kingdom is reached. The animals below man *feel* consciousness and individual identity blindly and dumbly. It is reserved for man to feel and *think* it.

Observation and intuition both teach that fact. It can never leave man, the real man, in any further development. When the spiritual body quits the body of matter, life and consciousness necessarily go with it.

The only conception of the origin of that part of man which thinks, which reasons, which recognizes right and wrong and which is sensible of individual identity, that will consist with all known facts and with all sane and healthy reasoning, is that it is a spark of God's own self, detached from His infinite being in the sense that man has his own individual consciousness. The most reasonable conception of its history is that this spark is first launched into matter in the mineral kingdom, at the gathering of the world-mist in the sky, with all its potencies dormant except such as are necessary to its existence there; that it passes on into the vegetable kingdom and makes the gamut of that kingdom with other potencies awakened. That it emerges into the lower regions of the animal kingdom and works its way upward through successive grades, with new powers waking into life at each step of the ascent; and that the divine spark—now become man—eventually quits matter by the process we call death and passes to higher phases of life and development in a body of subtle substance

which may well be called a "spiritual body." Mind inheres in the immortal spark from the first but it is unconscious, unreasoning mind, working wholly by divine suggestion until humanity is reached. As man's spiritual body must begin its growth with that of the physical body, at the instant of physical conception, it is not conceivable or possible that the spark of and from God takes up its dwelling in man at any later period. The spiritual entity at the core of the human ego has had eternal existence in the past as a part of God's being. It has an immortal future in store; as a part of God's being it can never die.

A human being evidently consists, in the main, of three parts. *First,* a conscious and individual something—substance not shadow—of and from God which has the potency of eternal growth in goodness, wisdom, happiness and power. The word "spirit" or the word "soul" serves as a name for this something. In it, life, mentality, character and all feeling except sense-perceptions and fleshly desires inhere both in this world and the next. *Second,* a body of organized subtle substance which may well enough be called the "spiritual body." *Third,* the body of organized matter which serves to receive and transmit sense-perceptions and which is the seat of all fleshly desires. The

connection of the spirit is evidently in the first instance with the spiritual body, and through that with the mortal. The mind, an attribute of spirit, acting through the spiritual organization, is in connection with the physical brain under all ordinary conditions; what further connection, if any, there is between the spiritual and mortal bodies can only be conjectured. When the body of matter fails to a certain degree that failure severs the connection with the spiritual body which then, in freedom, quits the body of matter forever and, by the mere act of quitting, finds itself in the spiritual world, a world which surrounds us here in the mortal for it is by no means rare that spiritual vision breaks upon the consciousness of the dying while yet in the flesh, like sunlight through a cloud-rift, and that he who is passing sees and essays to speak to friends who have gone before.

It is not uncommon to hear good men express scorn of the idea that they are ascended, in the evolutionary sense, from what we are accustomed to call the lower animals. It is to be remembered that all things in creation are just as much the work of God as is man himself. And what He has found necessary to make, especially of His own substance and pervaded by His conscious intelligent presence, is not to be

scorned or to be considered "common or unclean"; certainly not by the clear-eyed, reverent soul. This truth of God immanent by substance, force and consciousness in all things that have substance is to be faced even though our human senses forbid us to dwell on it, as to some things, with pleasure. We loathe putridity; we have good human reasons for it; and we can readily suspect deeper disciplinary reasons for it in God's providence. But there is easily an eminence of vision which regards it very differently and to which its formation of God's substance and pervaded by His presence is not abhorrent. There is but *one* creator in the universe. He created *all* things. A conception of God immanent in only the things which to our senses seem good and absent from those which to our senses seem bad is barbaric and childish.

Verse twenty-six of the first chapter of Genesis says "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This statement clearly relates to the *psychical* and not the physical nature of man—it relates to man's *spirit;* the reference to the "dominion" man is to have

shows that; there are many animals that have greater physical strength than man. The next verse says, "So God created man in his own image, in the image of God created he him; male and female created he them." Verse seven of the next chapter says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." These are plain, clear and intelligent statements that man's body is formed of "the dust of the ground" and that his indwelling self proceeds from God and is a thing in the "image" and "likeness" of God. And these are statements in perfect accord with all known facts, with right reason and with common sense. There is no other possible source of the intelligent consciousness of man than God.

Verse thirty of chapter ten of the Gospel of John makes Christ say, "I and my Father are one." As God is immanent in the entire substance of the human body and as man's indwelling self proceeds directly from God and is in His "image" and "likeness," that was true not only of Christ but is also true of all men. These pages make no issue with anyone who holds that Christ was one with God in some other sense. It is enough for the purpose of these pages to point out the oneness of *all* men with God. The im-

measurable dignity of the fact that every human body is the temple of the ever living God outruns the possibilities of the imagination.

The oneness of man with God throws an illuminating light upon some of the most important of Christ's sayings as reported to us. That the person called Christ in the New Testament did live on this earth is an allegation of historical fact that does not admit of reasonable doubt. That the central motive of His being was love of the same kind that is the central motive of God's being is clear. That he had an insight into the deep truths of existence needs no proof. That his life was devoted to the service of God and the enlightenment of man is readily seen. That through his clear insight into the deep truths of existence, he may have acquired a mastery over the laws of nature which enabled him to do things which were "miracles" to our lesser insight, is probable. Corollating the indisputable facts of Christ's life and character with the fact of the oneness of man with God, the man who is both reasonable and unprejudiced can have no cause for ignoring or totally rejecting the founder of the Christian religion, however much such a man may differ with theologians as to doctrine and dogmas.

The conception of God already stated gives Him as not only creating us but also serving us with a humility which can only be adequately described as infinite. Christ washing the feet of the disciples but faintly symbolizes it. The propositions that a thousand years in His sight are but as a watch in the night, that not a sparrow falls to the ground but that He notes it and that the very hairs of our heads are all numbered, fall immeasurably short of stating the actual fact as to the sleeplessness of His care for us, each one of us — there is more than enough of Him for that — and the infinite detail of it.

Why should God do this? There is one explanation which is ample, and only one. The central motive of His being is love, the infinitude of which is no more to be comprehended by our minds in their present development than are the infinities of time and space—indeed far less so. He spends His time from all eternity in the past to all eternity in the future in creating individually conscious beings, with suitable environment, and leading them, by lawful and orderly processes of development, to higher and higher phases of existence, with resulting and consequent advance in happiness and enjoyment. This is the only occupation possible to a being who already hath all knowledge.

If it be so that conscious life goes on after we quit the organism of matter, then in what place do we dwell? Where should that place naturally be — at least for the next phase of existence — except in connection with this globe? Evidently there are other worlds of matter more or less like our own and that without number. It is reasonable and natural to think that they are occupied by beings more or less like ourselves — for immaterial beings cannot use a material world — who, like us, are subject to a quittance of the organism of matter after the fashion which we call death. In such case the natural place for the next phase of existence is in an immaterial world interfused with the material world. Fact and reason strongly indicate that we are separated from the next world only by the veil that divides the material from the immaterial. It is not a thing exceedingly rare that the dying see their spiritual kin before they have completely quit the mortal. In any attempt to locate the next world in the far-away, the imagination is afloat on a shoreless sea. The universe is infinite in extent. An infinite universe can have neither center nor circumference. You cannot look "up" to Heaven nor "down" to Hell. Those lines of direction change every instant, exactly as do the spokes of a revolving wheel. The direction which is "up" at ten o'clock in

the forenoon is directly "down" at ten o'clock at night. In first regarding the idea of an immaterial habitation on or around this globe the objection naturally arises that the material occupants, mineral, vegetable and animal must be fatally in the way of the immaterial. To that it may be said that the substance of the immaterial world is necessarily so subtle that it is practically nothing to matter and matter is practically nothing to it. And it is to be remembered that the heat and cold and probably the light and darkness apprehended by our human senses are not apprehended in the slightest degree by the immaterial, the spiritual world. There may well be a "light that shineth in the darkness and the darkness comprehendeth it not." One form of it is exemplified even for mortals in the Roentgen ray.

Most, if not all of us, feel a reluctance to take up our abode in the so-called "world of shadows." It is a reluctance which should vanish on reflection. The spirit of man dwelling in the subtle substance of the spiritual body, freed from matter, must have the capacity and potency of being instinct with life, force and mentality immeasurably beyond its capacity when immanent in and fettered by the body of matter. All forces of every sort completely elude the senses.

We see and comprehend only the effects which they produce in matter. When ourselves freed from matter and living in the immaterial, spiritual world we must be vastly nearer to those forces and to a comprehension of them. The capacity for knowledge and its acquirement, the capacity for wielding the forces which control matter, the capacity for enjoyment and the capacity for everything that makes existence worth the having must be vastly and perhaps inconceivably increased in the spiritual world. This subject will have further attention hereinafter when reached from another direction.

While the spiritual entity of man freed from the organism of matter has the potency of and capacity for vast increase of powers and enjoyment, it does not follow that it possesses and enjoys such increase immediately upon quitting organized matter. It is not possible that the man who has to his credit a long record of love, good will and service to his fellow men goes, after the change which we call death, to the same kind and degree of experience as does the persistent and wanton wrong doer. And a theory of endless punishment — not endless *torture* — is wholly tenable; for the spiritual man may have endless regret for opportunities wasted or evil acts committed; or he

may always lag, in the race of development, by an interval, behind those who outstripped him in that race on earth. Cause and effect must be eternal verities quite as surely in the moral and spiritual world as in the physical. No power exists which can in the twinkling of an eye transform an ignorant man into a being of wisdom or a beastly criminal into an angel of sweetness and light. What the man was mentally, morally and in character at the moment before death, that he must be the moment after death and that he must remain until change in the nature of development takes place. And every step of the upward ascent in goodness and knowledge he must make for himself. That must be true of all worlds.

Heaven, so far as it exists, cannot be essentially a place, but a condition. And Hell. so far as it exists, cannot be essentially a place but a condition. When man first makes his appearance in the spiritual world he is and must be the same person he was in this world, minus the mortal body, its pains and its impediments to the free working of the spiritual body and the indwelling self. Now he no longer has speech but communicates much more readily and accurately with his fellows by the direct transmission of thought and feeling. Morally, mentally and in character he is naked.

What he knows, what he thinks, and what he feels are known to all around him with absolute clearness. Worst of all, for the persistent and willful wrong doer, he now knows and recognizes himself for just what he is. Under such conditions the last thing the thoroughly bad spiritual entity desires is the neighborly presence of the thoroughly good one. The latter would willingly be that neighbor for the purpose of extending a helping hand, but the former naturally flees the presence of the latter. Like consorts with like through all the grades from the lowest to the highest.

A force that can sooner or later irresistibly impel even the thoroughly bad spiritual entity—with possible rare exceptions—to begin the upward climb is plain enough. It is the nakedness of his whole past, his present thoughts, his present feelings and his real character to himself and all around him. Memory now unrolls her scroll and every thought, act, feeling and perception of his human life is always before his gaze and the gaze of all around him. All our human experience in its slightest detail is photographed upon the instant on an everlasting tablet. Very little of it can we recall in this world for the memory is a subconscious faculty evidently belonging peculiarly to the spiritual self and working by a law of as-

sociation by no means wholly subject to the control of the will under its human limitations, but the record is all there. The delirium of fever not rarely makes the sufferer babble of things of which in his sane moments he has no conscious knowledge or memory; hypnotism can stir the deeps of the memory in the same way. A sleepless, accusing conscience which cannot be dulled by any device whatsoever and which becomes but the more strenuous the more it is resisted, working with all its reasons for accusing, in full sight and recognition, cannot — with possible rare exceptions — be forever resisted by the dullest, vilest and most beastly man that ever went from this world to the next. There, escape by suicide is impossible. This condition is Hell with all sufficient literalness. At some time, sooner or later, presently or after ages of suffering, the miserable spiritual entity is forced to begin the upward climb and then the longest of all single steps toward victory is taken, for thereafter the upward ascent must continue forever.

By what means shall the spiritual man accomplish his upward climb? Repentance, genuine repentance, which would do all possible things to undo the wrongs of the past, with change of intent and desire that makes all further wrong doing hateful and

impossible and fills the spiritual man with universal love is the larger part of the victory. Beyond that there must be exhaustless opportunities for work by the repentant wrong-doer in efforts to induce and assist other souls, infantile, ignorant, idiotic, insane, degraded and benighted entities, to enter upon the work of development and regeneration. Growth in knowledge and wisdom when one is more nearly face to face with the interior secrets of the universe needs no comment.

Those who have taken it for granted that the New Testament does not permit one to entertain the idea of repentance and reformation in the next world may well consider certain sayings of Paul and Peter. Paul wrote in one place, "Why are they then baptised for the dead?" and it was of his dead friend Onesiphorus that he wrote in another place "The Lord grant unto him that he may find mercy of the Lord in that day." And thus Peter, "For Christ . . . being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient . . ." And again, "For this cause also was the gospel preached to them that are dead."

But why should all this hard experience be necessary for any man spiritual or human? Why is evil in the world at all? Why did God not make the creatures of our sort incapable of sin and endowed with happiness, pure and undefiled forever and forever? It is a common conception of God that he can do any act that can possibly be imagined in any imaginable way, time and manner; that is usually what is meant by the words "all powerful." There is nothing in all the vast range of the phenomena of nature and nothing in right reason which teaches such a thing as that. It is a purely gratuitous assumption. No power can make that right which is wrong, can make that white which is black or can make two and two to be either three or five and there are different sorts of acts which are not possible of accomplishment by any power. The central actuating motive of the God who created and maintains us can only be love that passeth understanding; a passion of altruism which expends itself in creating individually conscious beings and leading them on to happiness. It is not conceivable or possible that a God possessed by such a central actuating motive would lead us along the hard path we tread if there were any other possible, easier way to happiness, intelligent happiness, the happiness of a happy human being as distinguished, for instance,

from the happiness of the ox that has eaten his fill of rich grass and is digesting it as he lies at ease in the grateful shade of a tree in his meadow. Is the human happiness better worth the having than that of the ox? How much would you give for the happiness of the ox even if made eternal? However much you fear that future which lies beyond the grave would you exchange its uncertainty for a happy future like that of the ox?

This difference between the ox and the human received attention long ago. Let us turn to the book of Genesis again for an illustration which it affords. In chapter three it is said with reference to a tree in the Garden of Eden, "And the serpent said unto the woman . .; For God doth know that in the day ye eat thereof your eyes shall be opened and ye shall be as gods, knowing good and evil." Whereupon they ate "And the eyes of them both were opened and they knew that they were naked." Here we have a picture of a human, first, unable to distinguish gravity from a grave-yard, naked and unashamed, and taking the same view of right and wrong that the ox does; and afterward we have the same human gifted with intelligence; and *consequent* knowledge of good and evil. The ox may gore his fellow in getting a better place in the meadow, but

his act is not evil because he does not know that it is wrong to gratify his natural desire at the expense of his fellow ox. There can be no such thing as evil in the absence of that kind of knowledge. The *knowledge* of good and evil is a necessarily integral part of intelligence. And intelligent happiness toward which God is leading you and which transcends the happiness of the ox as Heaven transcends the earth, is only possible to an intelligent creature having knowledge of good and evil.

But why should a knowledge of what is evil be necessarily associated in the human being with the power to *do* evil? Let us see what evil is. It is not substance, having objective existence and dimension. It is always an act either of commission or omission. The great body of all evil is an act done by a man in the gratification of a natural desire at the expense of the rights of a fellow man. More rarely the evil act, as in drunkenness, is an injury to one's self. In any case the evil act is the wrongful gratification of a natural desire. Such natural desires of men as are rooted in the fleshly appetites are necessary to the maintenance of life and the procreation of the human species. The physical world of man could not go without them. All other natural desires of man are rooted in and are the necessary outcome of that

never dying impulse in man to better his condition which has resulted in the development of a Lincoln and an Agassiz from the cave dwellers of the dim and distant past. These desires are a part of the working of that evolutionary force which has brought man to what he is from conditions so low that we can hardly imagine them and which, now eradicated from the nature of man, would leave him to return to the same low conditions.

"The forces of nature are the fingers of God." And this evolutionary force is the most potent of them all. The power to *know* evil is a necessary part of intelligence. The power to *do* evil is a necessary part of that law of evolution which can be no other than one of God's laws—laws which are uncreated attributes and parts of God. If man is to climb to higher things, this and this alone is the path possible in the eternal fitness of things. *Man's capacity to do evil exists in order that man may be a morally improvable creature;* that statement covers the whole ground. Growth in love and wisdom are all that can keep man from doing evil. And that growth will prove quite sufficient in the long result.

Moreover cause and effect stand in eternal relation to each other, and this quite as

much in the in the moral and spiritual world as in the physical. Intelligent happiness is the natural effect and reward of virtue. We find in this world that all things worth the having are ever and always the product of struggle and of victory over obstacles encountered. It is inconceivable that a conscious being, endowed with a knowledge of a distinction between right and wrong and necessarily the power to do either, can reach the heights of wisdom or of happiness except by deserving it, except by struggling with evil and overcoming it, except by struggling with ignorance and overcoming it. Nothing for nothing. The clear equivalent of happiness is that virtue which is the effect of overcoming evil. So much consists in the nature of things, no more to be trifled with than a law of mathematics.

Why is there pain in the world? Why did God not make man incapable of suffering? Especially why must the lower animals—dumb to make protest and helpless to escape as they are—suffer as they do?" The use of bodily pain as a danger signal of the physical system of animals of all degrees needs no discussion beyond its mere mention. Pain is not rarely a protection against the abuse of self, wilful or neglectful and a proper punishment therefor. The pain

that comes from sinning against health and hygiene, physical or moral, tends to prevent a repetition of the offense. When pain is the result of an evil act its reason for existence harks back to the reason for the existence of evil, a question already considered. But all that has been said and all of like nature that can be said fails to explain the whole matter. It especially fails to explain a substantial part of the sufferings of the animals lower than man. The only thing which does completely explain it is that it is inevitable in that evolutionary plan of man's development which is the only possible plan. That this law applies alike to man and beast makes for the correctness of the Darwinian and Buddhistic theories of evolution but that is a matter of no consequence to a seeker after truth.

In the aggregate there is a great amount of suffering in the world which to human eyes is unmerited, as where nature smites man in a catastrophe, where animals prey one upon another, where children take the ills of heredity or other hardships from parents, where man is unjust to his fellow man, and where the lower animals have disease or are abused. A man of excellent personal character wrote, "If the maker of the world *can* (do) all that he will, he wills misery, and there is no escape from the con-

clusion." Another man of like excellence of character wrote, "In our planet waste, wreck and abortion hold divided empire with economy, perfection and fruitfulness." And a third, "There is no absolute coincidence between virtue and happiness." The spectacle which this world affords of apparently wanton waste and unmerited misery, vast in amount, distresses some men who desire to believe in God, makes others honestly doubt His existence, and impels still others to affirm that there is no God, or at most a cruel one. The key to the mystery is this, "Man must work out his own salvation in all things." In matters physical, mental, moral and spiritual man must find out for himself that which is right; he must pursue it, follow it, master it and attain to it. God makes the original gift of a spark from His own being instinct with individual consciousness and with the potency of gain and improvement without end. With that man must earn all that he ever possesses.

This is not a matter of the will of God alone. It is a part of the eternal fitness of things. There is no other possible way in which our unending race of improvement in goodness, wisdom, power and happiness can be run. It is in accord with that divine law which has no law giver, which is an uncreated attribute of God, existent from ever-

lasting to everlasting, but in harmony and at one with the eternal fitness of things, that right and best way of which there can only be one way. All the physical laws of the universe are equally a part of that divine law which is at one with the eternal fitness of things and man must work out his salvation in all things, so far as this world is concerned, in the environment which they furnish and provide. And so it is that the lightning strikes the temples where God is worshipped; the hurricane destroys the home and goods of the man who is trying to serve God in singleness of heart. Since the trend of things physical must necessarily be upward unless the plan of creation is to end in final degradation, the stronger of the lower animals prey upon the weaker and the fittest survive; and since man must know evil and have the power to do evil in order to be a morally improvable creature, he is, in the aggregate, the cause of much unjust and unmerited suffering to his children and to his fellow men.

We do not know whether it would have been right for God to have refrained from creating beings of our sort. It is not conceivable that He should so refrain, for that love which is the central motive of His being must overpoweringly constrain Him and occupation of that sort is the only

occupation possible to a being who already hath all knowledge. But let us suppose it conceivable. Nevertheless since He did enter upon our creation, the way in which it is done and is being done is the only way possible.

And if all that which seems to us to be wanton waste and all that suffering which seems to us to be unmerited actually is such, and all that suffering is without specific compensation to the individual sufferer, how much ought it to count toward barring the working of a plan which, in the long result, gives individual consciousness and an eternity of high degree to countless myriads? Not the weight of a feather. As well balance a grain of sand against the material universe.

So far as concerns the reign of tooth and claw among sections of the lower animals, we are much in the dark as to the amount of suffering it causes. It is certain that none of the lower animals suffers to a like degree with man in similar circumstances and some of them suffer little if at all under great physical injury. How much of their cries and contortions, under injury, is due to the instinct of self preservation and how much to pain we do not know. The lower animals suffer not at all from fear of death; they have no concept that death can come

to them; and die once they all must. As they are not morally improvable creatures, untimely death does not abort the object of their earth lives in that regard. If, as seems inevitable, they are the vehicles of the divine spark, on its upward travel toward incarnation in humanity, then the quick coming of death is gain for the monad and the charge of reckless waste in nature's evolutionary methods falls to the ground. That suffering of the lower animals which weighs most heavily on our attention and feelings, as it was doubtless meant to, is that which is wantonly, ignorantly or carelessly inflicted by man; it is chargeable against man in his final reckoning.

We do not know how much of the apparently unmerited suffering of human beings is deserved. A man is not generally a competent witness in his own case about that. Some unmerited suffering has to be because of the necessary reign of physical law; other unmerited suffering has to be in order that man may be a morally improvable creature with liberty to do evil; so much we know. It is conceivable that one of the spiritual laws of creation may be that all unmerited suffering, deprivation, and hardship shall receive ample compensation. It is inconceivable that there should not be such a law if it be possible. Cause and effect

must be verity quite as much in the spiritual world as in the physical. Compensation is the natural sequence of undeserved injury; nature has implanted that intuition in even the rudest and most savage breast. Without it there is a break in a stupendous system every part of which excites our wonder and outruns our understanding. With it there is a chain of infinite perfection. Right reason establishes it. The compensation may not come in this world, but that does not highly matter. Important as earth-life may be in some regards it is after all only an incident of existence.

This is an orderly universe, one in which law and order reign at every point and part of space. The protoplasmic cell and the vibrating atom teach it. The planetary systems far and near, some with their two suns or three or four, some with suns of crimson or blue or brown teach it. The comets in their mighty and seemingly erratic sweep, teach it. There is nothing in all the vast and multitudinous phenomena of the universe that does not teach it; and evidently God, even God, when he would create a system of worlds must take vast aeons of time for each part of the work, from the gathering of the world-mist into a whirling mass to the final production of living intellectual beings with an environment suited

to their maintenance. In hundreds of directions and thousands of instances, the telescope discloses in the sky the same process of sun and world making by which our own solar system came into being, gaseous masses in various stages of development from masses of pure gas with but a single element to those having several elements in differing degrees of condensation and density; it has never entered into the mind of man to conceive of the vast reaches of the time which must elapse before these processes of creation eventuate in planetary systems. And the whole process does and must go forward under relentless law. The lesson of it is that God can only produce His mighty effects by processes which are governed by law. Instantaneous creation by fiat in the material world is not a possible thing. In all the eternities of the past no event ever happened that was not the product of law. And in all the eternities of the future no event will ever happen that is not the product of law. There is no realm of existence, activity, substance or force — physical, mental, moral or spiritual — that is not under the reign of immutable law.

A writer who made a name in the world wrote this: "If the maker of the world *can* (do) all that He will, He wills misery, and there is no escape from the conclusion."

It is not true. The utmost that can warrantably be said tending even apparently in that direction, is that God may not be able to prevent such misery in the world as is the result of the plan of which the world and its workings are a part. Lack of power to prevent misery differs by a world from affirmatively willing and causing it. One may truthfully answer to the proposition of the last sentence that the plan is essentially God's plan. And to that the true and final reply is that it is the *only* plan by which beings of our kind and nature can be created and developed into higher conditions. These considerations cover the whole matter and it still remains true that the proposition last above quoted is not, either in letter or spirit. Under no conditions does God *will* misery to men.

The real, though possibly unconscious, bent of the mind of the writer just referred to is disclosed in his proposition just quoted and it is also disclosed two pages earlier in the same essay where he wrote: "It is one of Nature's rules and part of her habitual injustice that 'to him that hath shall be given, but from him that hath not shall be taken away even that which he hath.'" This writer's manner of using the last quotation is intended to discredit it. If he had kept the saying last quoted and the parable

of which it is the outcome together, and had understood both, he might have seen that the real and reasonable meaning of that saying is: "To him that hath *improved that he hath* shall be given, but from him that hath not *improved that he hath* shall be taken away even that which he hath." In the minds of those to whom the logic of this writer is convincing, he wrought easy havoc with current religious beliefs, but the fact is that he failed to make much impression on the world at large because his logic is one of half-truths that is more in love with itself than with sweet reasonableness.

This writer trampled upon men of straw, which were nevertheless very real men to those around them because of two widely held fundamental misconceptions. One of these fundamental misconceptions is practically held by the major part of the whole world to-day and the other is held by nearly all men who believe in God. The first mentioned of these misconceptions is that death is a calamity and disaster, the fact being that death, coming in its natural order, must, to the normal man, be just as natural and quite as much to be desired as birth. Hardly any of us can *feel* this truth, however much we may be convinced of it, because of the impressions branded into our very beings by the teachings of our early and tender

years and because of the saturation of all our literature with distillations from the imaginary darkness of the tomb.

To begin with, it is the rarest of all things in the world that death is accompanied by fear or pain. Nature, God in physical manifestation, is a beneficent mother in that hour. The fear of death at all other hours in life is a matter of high necessity. Were it not for that powerful deterrent against suicide, the plan and object of our existence, here, which is development in goodness and wisdom through discipline, would utterly fail, for men would take refuge in death from trivial trials physical and mental. Physicians and others accustomed to attend on the departure of the human ego from this world know well that, as a rule, fear and pain are absent in the hour of transition and that when the passage is not veiled by unconsciousness the departing one is the least concerned of all present and not rarely gives evidence of pleasurable experience and anticipation.

Silence, loneliness, shadowy existence and lack of avocations of human interest are the ordinary conceptions of life beyond the grave. They are false conceptions. That world beyond has been fed from this world for at least hundreds upon hundreds of cen-

turies, thirty-six hundreds of millions to a century, and must be so populous that all the people on the globe are but a handful in comparison. Kind hands and hearts received us into this world and such must receive us into that, in such greater abundance and kindliness as, in larger numbers and high development, that world exceeds this. The "shadowy existence" must be really in a body of subtle substance freed from all physical pains and penalties and endowed with powers of perception, reasoning, expression and enjoyment transcendantly beyond those of the present. Do you, with regret, look forward to leaving the "lusts of the flesh and the lust of the eyes and the pride of life?" So you would have looked forward to manhood if the prospect had been presented to you in like fashion, when, as a child, you were coasting down hill in January or building mud-dams in April. Do you feel any desire for childhood's joys in the strength of your manhood? Not but that in some cases certain of the lusts of the flesh may survive the death-change for a time. But it need be only for a time.

And as for avocations of human interest, it is sure and certain that activity is the fundamental law of the human ego and that a future of endless rest would eventually be one from which we should gladly

flee into oblivion and annihilation. Someone asked an ex-president of Harvard "What are you going to do when you enter the other life?" And his answer was "There are enough problems, mathematical problems, connected with the arc of a circle to keep me busy and happy for at least a hundred years." A chemist of the old days, John Beecher, said of himself and his researches "I seem to myself to live so sweetly that may I die if I would change places with the Persian king." John Beecher is hardly unhappy in his larger opportunities of the next world. A student in any part of knowledge must there revel in his enlarged capacity and wider range of research. The causal forces which lie back of the externalized phenomena of this world, the causal forces of the phenomena of the next world and perhaps eventually of all worlds must present fields for infinite and exhaustless study and investigation. Exchanging the slow and inaccurate speech of this world for instantaneous and accurate transmission of thought and feeling must be a part of the pleasure and profit of the next world. The art, the invention and the music of that world must be something unimaginable in this. Towering above all else to the vision of the soul that yearns to climb the heights Godward must be the opportunities for doing good, teaching, helping, succoring and ed-

ucating the infantile, the ignorant, the insane, the idiotic, the degraded and vicious entities entering that world from this. The avocations of human interest in that world must be of far more surpassing value than in this.

All men have experience which suggests the joys of the spirit triumphant over mere desire. To the inventor it comes when, from his brain, long in travail, a new idea is born into the world. To one it comes at break of day when from a favoring height he watches the sun detach itself from the far away hills —realizing that he is looking upon the turning of the very wheels of the universe. To another it comes on the ocean at night, when the moon throws a trail of silver splendor to his feet across a summer sea. To another it comes when a compelling orchestral harmony takes his soul skyward in flight more exulting than an eagle's wing. For another it is when he looks from a mountain's crest on an endless forest sea, which at the far horizon melts into the infinite blue. To all it comes when, by self sacrifice, we lighten the burden of a brother. Of such are the joys of the spirit fettered in the flesh. What must they be when we no longer see as through a glass darkly?

The death-change instead of being the climax of calamity and disaster can be only an incident in the existence of the human ego and to most, in its normal coming, a desirable incident. Its desirability for him whose good acts and intentions outweigh his bad ones needs no further comment. It must be desirable for the man whose evil acts and intentions largely outweigh his good ones, unless he be hopelessly and irredeemably bad, an eminence in evil reserved for very few.

The life of the human ego in this world is a necessity of existence but not the whole of existence. The death-change, vastly important though it be, is only an incident. The misconception of it as the climax of calamity and disaster has worked great mischief. But it is an idea that must lessen and eventually disappear. Graves simply hold empty shells of human lives and are instruments for turning back the mortal part into sweet and wholesome earth. Men will yet look forward to them with serenity and composure. *We* may not be able to do it because of the mistakes of our forbears. Our children will be more fortunate in that regard.

The other of the fundamental misconceptions hereinbefore referred to relates to

the question whether God is "all powerful" in the sense ordinarily given to those words. Nearly all men who believe in God at all believe in Him rather thoughtlessly, as all powerful, in the sense that He can do anything imaginable or unimaginable, at any point of time imaginable or unimaginable, in any way imaginable or unimaginable, and in any period of time imaginable or unimaginable. When confronted with the question whether He can make white and black to be one and the same color, whether He can make right and wrong to be one and the same, whether He can make two and two to be either three or five, whether he can make something from nothing or something into nothing, it is at once seen that there are acts which are impossible of accomplishment by any power whatever, and that God's power is, in the eternal nature of things, limited to doing things that are possible, that is, consistent with the laws which are a part of His nature and being.

We have a way of knowing what is possible with God by studying Him as He exhibits Himself in His works which are open to our observation and study in multitudinous array. It is interesting to note what Paul says about this "For the invisible things of him from the creation of the world

are clearly seen, being understood from the things that are made, even his eternal power and Godhead." In all of them, from the vibrating atom up through the marvelous mechanism of a blade of grass to our world swinging on its annual way eighteen and a half miles a second, and still on to the millions of starry suns so deep in space that man knows no way of making their distance comprehensible, we find that everything is subject to law which is relentless and that changes not. We find that in the creation of the blade of grass there must be the necessary time and the necessary conditions and that all must go forward under the control and dominion of immutable law. We find that in the creation of a habitation for men God must take periods of time, the fractional part of which staggers our imagination; that the matter utilized must go through a vast number of changes, each of long duration, subject now to heat and then to cold, now to volcanic action and then to grinding glaciers; and that even after the stage of animal and vegetable life is reached both must come down through forms gigantic and seemingly grotesque to the development suited for man's surroundings. All creation teaches with a voice that is clear and unmistakable that all of God's acts are in pursuance of law that is immutable, relentless and changeless. There is

nothing in creation that has in it the remotest suggestion of any act being possible to God that does not proceed in a certain, orderly and changeless way.

Whenever these pages discuss what is possible with God, they do not undertake to say what might be possible with Him as a matter of absolute power. For instance, if He were subject to fits of anger like a man, with moral sense for the time being practically non-existent, it is conceivable that He might, so far as the absolute power to do it is concerned, destroy our solar system in an instant. It is idle to speculate as to what God's power is irrespective of moral law—or of law of any kind. He has never exhibited Himself to us in any way that justifies any conception of Him as not being or at least holding Himself subject to law—moral or physical, mental or spiritual. These pages deal with God as He is, not as He might be if He were not what He is.

The idea that anything is possible for God except that which proceeds in a certain, orderly and changeless way is essentially a disorderly, lawless and riotous conception of Him. The only consistent view of natural laws, physical, mental, moral and spiritual, makes them uncreated and uncreatable, eternal and changeless parts of God's being,

the best that is possible in each case consistently with the eternal fitness of things. This conception of God's power is consistent with the existence of pain and evil in the world along with God's infinite love. It is not a reasonable conception that God can will a universe into being to-day and into nothingness to-morrow. And it is evident from what he does that he cannot create an intelligent being of our high degree except by the evolutionary plan which involves development through discipline. Any other conception of God's power than this rejects the teachings of His works exemplified throughout the universe.

The necessity of the evolutionary plan — which for the purpose in hand is practically experience of pain and evil and victory over them — for man's development — which is practically improvement in goodness, wisdom, power and enjoyment — throws light upon some otherwise dark things. "Whom the Lord loveth he chasteneth" seems on its face a hard and unkind saying. Its real meaning is quite the reverse of unkind and that meaning is not far to seek. That wise father whose son, athletic of mind and body, is destined for a profession which needs great and difficult attainments for high success therein, does not rest content when the son simply acquits himself fairly well in his

studies. The son's strength of mind and body justifies more than that. And the wise father requires more than that. The son may not like the enforcement of the requirement in the days of hardness, but when, in the later result, he stands forth a prince among his fellows, he looks back and blesses the wisdom and firmness of the father. The prizes that man may attain through development are of a value that cannot be expressed in any terms our language knows. The laws of the universe, God's laws of universal application, not "special providence," fit a man's spiritual burden to his capacity for burden-bearing. He that has the larger capacity and therefore the more to endure may be pitied by his fellows, but a larger wisdom knows that he is speeding toward a kingdom which his fellows are approaching with slower foot. His fellows might stand unpleasantly surprised if they realized the full significance of the difference.

Men who devote themselves exclusively to the pursuit of wealth, pleasure, fame, knowledge, power or distinction of any sort are, with their present vision, quite likely to stand appalled at the idea of courting an athletic spirituality involving development through severe trial. They might be surprised to know that there are men of athletic spirituality, under development through

trial, who would assuredly and truthfully tell them that while appreciating the good things of this world in right and reasonable fashion, they would by no means change places with their seemingly more fortunate fellows and that there are compensations of immeasurable value even by the way. No man ever yet surmounted a trial *completely* without feeling thankful for it and realizing lasting blessing therefrom. However, a man will not go to Heaven because he is poor or to Hell because he is rich. Clearly a rich man can serve his fellow man, which is serving God, quite as acceptably as a poor man, but he may not accomplish it by endowing a hospital or founding an institution of learning. Heaven is not purchasable. The way in which a man gets his money must be of quite as much consequence, in the spiritual reckoning, as the way in which he spends it. When you discover the Kingdom of God, you will find it within you.

To an eye which sees all things there is no such thing as an accident. In the human sense there is abundance of luck and abundance of accident, but not to the knowledge and vision which comprehends all things. To that vision and knowledge the cause is clear which leads one man to stumble over a stone which discloses a gold mine and another man to death by drowning through

the sinking of a bridge into a rushing torrent. We see only one side of the tapestry which the looms of eternity are weaving; if we could see all the strands as they are laid, in front and rear, we could understand the significance of otherwise mysterious phenomena which appear on the surface open to our gaze. We speak of the appearance of a Washington, a Bolivar or a Lincoln, at a critical period of the affairs of a people, as providential, meaning a special interposition of Divine Providence. It is providential but not special. The universe needs to work by and through immutable laws. The universe which had its laws suspended or wrenched out of their orderly working could not work at all. But God's wisdom and plans are large enough and far seeing enough to provide in their orderly working for a Washington, a Bolivar and a Lincoln at the time of their critical need. And they are large enough and far seeing enough to provide for all contingencies to the minutest detail.

Are there then no such things as miracles? Not if it is to be understood that a miracle is something not wrought in accordance with eternal and immutable law. If a miracle is simply some happening that is far and away out of the ordinary, transcending all we *know* of law, then there may well be mira-

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cles. A man who should freeze water in the presence of some tribes of men in the heart of Africa would perform that which would be for them a miracle, something far outrunning all their knowledge and all their powers of imagination, for nothing ever happened to their knowledge which would indicate the possibility of such a thing. If a hundred years ago a man, being in New York, had said "Yesterday I dined with a friend of mine on the shore of Lake Michigan, and he has told me in the last few minutes that he will be here to-morrow," and they to whom he said it had believed it, they could only have believed him on the assumption that a miracle had been performed. But the thing may be said and done to-day and evoke no surprise or comment. Shakespeare makes Puck say "I'll put a girdle about the earth in forty minutes" and for some hundreds of years this stood as the extremest flight of fancy; now we can girdle the earth a number of times in that same forty minutes. So much of undiscovered law remains that we are in no position to say what things are possible, but that nothing ever did happen or ever will happen except in accordance with law, we may be very sure.

Whence come the laws which govern the universe in all its parts and aspects? It is not uncommon to hear it said "The existence of law necessarily implies the existence of a law-maker." That idea carries the implication and consequence that the law-giver might, if he would, change the laws. Now in the forum of absolute and eternal right there can be but *one* right, best and lawful way of doing a thing. Clearly God is not capable of doing a thing except in the right, best and lawful way. Some one has said in poetic strain "The forces of nature are the fingers of God," and that is literally true. He did not make the laws. They are changeless parts and attributes of Himself, from everlasting to everlasting. He is a God "in whom is neither variableness nor shadow of turning." The only conception of the laws which govern the universe which consists with all known facts and with all sane and healthy reasoning, makes them eternal, changeless and uncreated attributes of God. Perfectly true it is that we cannot, with our present development of mind, comprehend the first thing of such a being. But it is equally true that we cannot comprehend infinity of time or space or substance or force or the sure eternity of life in the past and yet we know, and know beyond all question, that they are facts.

It may be objected that the last paragraph makes toward fatalism. And good souls may ask "Is all prayer to God in vain?" And "Are the heavens brass to the heart-rending petitions which constantly rise from crushed and bleeding human hearts?" It cannot be so. The thought and feeling of a human being can be imparted to another human being by direct transmission and without the intermediation of words or signs. The fact points to the conclusion that thought, at its source or origin, creates mind-waves in the ether which are received, felt and understood by some faculty in the recipient. When one cries to God, either by spoken word or unspoken thought, the cry goes not to one who is far away. He is closer to the petitioner than we can possibly conceive. His love and sympathy go out to each one, not generally but in particular, to the Digger Indian and the Empress of the Indies alike, in measure far outrunning human capacity for love and sympathy. No reason exists why He may not and does not make quick return, in spiritual strength, to the spiritual ego that seeks His aid aright in the manner that human beings transmit wordless thought and feeling. In such case the benefit conferred is doubtless measured by the petitioner's capacity to comprehend and receive. The human ego that can bring its mind and feelings into right relation with

this fountain of spiritual strength, should be able to get from prayer strength to give mastery over all earthly conditions. The spiritual ego has the potency and capacity of dominating, even in a physical sense, the body of matter in which it is enshrined as well as adverse circumstances of environment. Prayer, heartfelt and sincere, accompanied by belief in God's power and willingness to help and directed to proper ends, is a resort to a higher law capable, in its own way, of making the petitioner superior to all trials and conditions.

We are told occasionally that matter, space, time and disease are not realities but illusions, in fact that the whole material universe, or that which we take to be such, is but a vast play of illusion, though why God should thus befool us has never been made clearly to appear. If this be true it makes no practical difference, for, in such case, the play is so perfect that illusory causes produce illusory effects with all the certainty, sequence and perfection of realities, wherefore we can only profitably discuss such causes and effects in terms of reality. The healing effects of mind-cure, faith-cure and Christian science do not depend on the unreality of matter, space, time or disease. Nor do their curative effects negative the curative effects of drugs. Our physical

bodies respond to the physical and chemical effects of drugs. They also respond to mental impulses and that is the central truth of mental healing, faith-cure, Christian science and of that treatment by suggestion practiced by the aid of hypnotism. There are diseases, tissue changes, mutilations and fractures which, with our present knowledge do not yield to surgery, drugs, or the other methods of cure but they are all remedial in some cases. Treatment by suggestion is the truth that underlies mental healing, faith cure and Christian science; it finds its most certain working in hypnosis. One thing that the consciousnes does is to relate the mind to other—perhaps all—things external to itself; in doing this the consciousness also, in a manner, stands between the mind and other things somewhat like an interference. For lack of a better name, the consciousness, in the performance of this interfering function, may be termed the mind-sentinel. In hypnosis—whether induced by man or by a spiritual being—that mind-sentinel is practically wrapped in slumber, leaving a condition of mind which may be called dominant mind. It is a condition higher in degree but somewhat like in kind to the unconscious mind of the animals lower than man. This condition of dominant mind accounts for the happenings sometimes attributed to a subliminal self or

a subliminal consciousness. The relating faculty of the consciousness accounts for the chaotic sequences of ordinary dreams; the sleeper, through disturbing physical causes, wavers toward and from the waking state and the mind relating faculty of the consciousness works in exact sympathy of activity. The relating and interfering faculties of the consciousness, together, account for a great many important things, the discussion of which here would take us afield. This dominant mind can and does act on the higher nerve centers with mighty force; these in turn act with like force on the lower nerve centers; and these in turn act with like force on the organs and functions of the body. In hypnotism this dominant mind, prompted by external suggestion, readily rendered the body insensible to pain; it accelerates or retards the heart-beats and the circulation of the blood; it makes the body strong or weak, rigid or flaccid; it simulates disease or heals it; in short it shows itself for what it is, the mighty mental monarch of the physical body. It does more than this; under exterior suggestion it sometimes alters the moral nature and improves mental capacity. A man can generally appeal effectively to this dominant mind, by and of himself, if he gently but firmly and persistently wills as he drops to sleep at night, when the activity of the consciousness is

waning — and night after night — that his physical or mental state shall be bettered for the next day in a direction indicated in the willing, beginning this auto-suggestion with some simple requirement. Hypnotism, mental healing, faith-cure, Christian science, and cures like those at the shrine of Lourdes are all suggestions to this dominant mind and are effective in just the degree that they succeed in eluding or suppressing the mind-sentinel referred to. The dominant mind is subject to directions reaching it through mind waves in the ether from a mind concerned in putting the mind-sentinel to sleep. And perfect conviction of almost any kind efficiently suppresses this mind-sentinel without noticeably affecting the consciousness otherwise. The ether and the dominant mind are tools of God's own making. Where we know a little about them, He knows all about them. He can use them far more effectively than we can. The efficacy of prayer in results personal to the petitioner may find one explanation here. But that form of conviction, another name of which is faith, may be an element of supreme importance in prayer—to open the gate for God to enter. No man prays without some degree of faith; no man prays with the firm conviction of its hopelessness and uselessness. The greater the faith, the wider open is the door for God to enter.

Mistaken beliefs on the part of those who are nearing the sunset of life on earth, as to what they themselves really are, as to the nature of the death-change and as to the life beyond the grave have caused and are causing millions upon millions of men to walk all their later years in something worse than a vale of tears. Most men finding themselves then treated by the young as mere cumberers of the ground, realize for the first time the real meaning of the admonition "Honor thy father and thy mother that *thy* days may be long upon the land which the Lord thy God giveth thee." Joined to this neglect, to have sight and hearing fail, the joys and appetites and illusions of youth disappear and comliness and strength merge into wrinkles and decrepitude is bad enough. If there be added thereto a gloom which at the tomb just ahead deepens into eternal night or hopeless doubt, the misery of it is insupportable, and the only grain of relief consists in ignoring with all one's might all thought of death and nursing every little possibility of entertainment and physical enjoyment. This is not what should be and not what would be if we were not weighted down by the awful inheritance of the wrong beliefs of the ages gone before. The compensations of age ought to outweigh its losses. In the vast majority of men the spiritual body necessarily grows in grace

and beauty with the aging of the earthly tenement, a body of far more enduring and important substance than all that goes to make up this solid earth or even the sun that gives it light and life; long after this whole solar system shall have been resolved back to world-mist for purposes of new creation, that spiritual body or its superior successor must be in the fresh glow of immortal youth. It is stated that rays emanate from human beings which can be caught and fixed on a photographic plate in a room of absolute darkness; if that be true the rays cannot be material and it is more than possible that they radiate from the spiritual body. If we had eyes to see that spiritual body all material beauty of the human body must seem a poor thing ever after. It is no wonder that a great mass of negroes in America look forward with passionate delight to escape from the universal contempt which we visit on their black bodies and revel in the anticipation of the spiritual body, one of whose highest attributes to their imagination is its whiteness. A knowledge of the growing grace and beauty of the spiritual body is entitled to be one of the overmastering compensations of age. One can live in the spiritual body, if he but will, while on earth. You will search the faces of Gladstone and Bismark, as they looked in their later years, in vain, for any traces

of the realities of age. Though their locks were gray and their faces wrinkled, the immortal youth of the spiritual body dominated the physical tenement and shone from it clearly. So might it be with all of of us. But in order to have it so a man needs to realize and feel the imperial majesty of the immortality which God has given him. He needs to train his heart to love toward all his fellow men and to be glad in whatever right thing brings gladness to them. While giving charity, not merely toleration, to all men he needs to rely upon his own independent judgment in all questions of right and wrong or which concern his spiritual welfare. So with aging years will he come nearer and nearer to an understanding of the reason of his being, to an unshaken confidence in his future and to a realization of that peace which passeth understanding. Clouds of doubt and fear may sometimes creep over him but they will pass and leave the sunset sky serene. Such vision the aging years ought to bring to all.

The universe could not exist if it were not equipped with immutable laws and forces which govern every action of everything in it down to the minutest detail. Unless the final degradation of the human race and the ultimate failure of the scheme of the universe has been ordered from the

beginning, an inconceivable and impossible thing, the end and ultimate must be the success of the plan and the constant development of the human ego into higher and higher things. It must be a plan which allows for many a stop and many a jolt and many a period of apparent retrogression for civilization after civilization has waxed and waned upon this planet, the waning doubtless being because at some point in the progress of nations intellect parted company with goodness and the two grew wider and wider apart, for plainly growth in intellect toward an evil eminence is not permissible beyond the point where reform is possible, under the dominion of a creator whose motive of existence is love.

But the finality is never in doubt. A writer of history who had a rare insight into its real meaning said at the end of a work upon which he had wrought many years, "These pages will not have been 'written in vain if the facts they present 'impress the reader as they have impressed 'the author, with a conviction that the civ-'ilization of Europe has not taken place 'fortuitously, but in a definite manner and 'under the control of natural law; that the 'procession of nations does not move forward 'like a dream, without reason or order, but 'that there is a predetermined, solemn march

'in which all must join, ever moving, ever 'resistently advancing, encountering and 'enduring an inevitable succession of events. '. . I have asserted the control of natural 'law in the shaping of human affairs — a 'control not inconsistent with free will . .; 'that higher law limits our movements to a 'certain direction and guides them in a cer-'tain way." This is true. Men and nations have an ample margin of free will within the leash of which they can do works of good or evil, with sure recompense in kind, but beyond that their courses are as fixed as those of the stars. Although God is immanent in the dust that you tread under foot and in the decaying leaves which carpet the dusky silences of trackless forests, He is first of all the transcendent Creator, King and Master of the universe. Princes and potentates, armies and empires are, in themselves, nothing to Him. The wealth of the Indies He balances by a pebble on the strand; He can make either with equal ease. Human pomp and power count for less than the breath of the sweet-toned winds. Every man who seeks to live by the Golden Rule and every man who tramples it under foot in the race for wealth or pleasure or power or fame, no matter under what forms he seeks to conceal from himself or others the real nature of his acts, will reap exactly as

he sows and that to the uttermost atom of recompense. It is not, alone, a matter of the *will* of God. It is a matter of eternal law.

This is truth that would be terrible even unto despair were it not that the creation of man has its source in a fountain of infinite love. For each man love and law start their course together and run in a blended stream through all the eternities. God's love sleeplessly envelopes the worst and vilest of wrong doers for within him shines the jewel of immortal consciousness, with all its wonderful potencies, that he took from God. It is the divine will, to which all created things must sooner or later render perfect obedience, that he shall love that which is good, triumph over that which is evil, come to a knowledge of the majesty of the nature which God has given him and course through eternity on ever rising wing. The law demands atonement for all wrong-doing to the uttermost, but not all atonement is unwelcome; if a man takes a great burden of wilful and enlightened wrong-doing to the next world, there it is for him a midnight of misery, with every wrong act stripped of all disguises, known to himself and to all others for just what it is, and burning with sharp distinctness into his consciousness so long as he rebels against punishment and atonement; but once re-

pentance comes in such full and sincere measure that he hastens to submit and atone, no matter at what cost, and to do works meet for repentance, then the stars creep out one by one, suffusing the darkness with the morning starlight which finally, as repentance and atonement do their perfect work, breaks into the white light of the eternal day.

Are there then no lost souls? Only God can answer. We can try to imagine how Infinite Love would deal with the irredeemably bad. Eternal torture is out of the question. Eternal persistence in evil is equally out of the question. It only remains that irredeemable badness must finally work extinction of consciousness. But that cannot quench the immortal spark from God which was clothed upon with the consciousness. What more reasonable than that in due time, perhaps after a night of ages, when the morning of creation is breaking upon a gathering mass of world-mist, the quenchless immortal spark shall be again launched into matter, unhampered and untainted by its awful past? Who of us knows that he has not just that past behind him? But eternity is a long time—long enough to provide incarnations to lead all souls to light.

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